Volume LXXXV Number 20

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THE CONGREGATIONALIST

Boston Thursday 17 May 1900

An Intercession

WHY they have never known the way before—
Why hundreds stand outside Thy mercy's door—
I know not: but I ask, dear Lord, that Thou
Wouldst lead them now!

Why in the hard and thorny way they press
Unloved, uncomforted, with none to bless,
In living death, I know not: but spare Thou,
And lead them now!

Saviour, be pitiful: their hell is here;
Dull parchèd sorrow that can shed no tear
Is theirs. They need indeed no further loss,—
They bear their cross!

Eternal death to live away from Thee,
Eternal loss apart from Thee to be:
Eternal gain to have in Thee some part—
To know Thou art!

Dawn for us here, thou bright undying day;
So in no dark and sudden-ending way
Life's timorous steps shall falter, but straight on
Where Christ is gone:—

To wake and know the new life throbbing, find
Doubt and disquietude are left behind,
Eyes open'd, ears attuned to heavenly sound,
Is Heaven found.

BY C. C. FRASER-TYTLER

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 27–June 2. **Have Patience. Matt. 18: 21–35.**

Patience, like charity, begins at home. Robert Louis Stevenson has some wholesome words about living on good terms with one's self. This is all important. We can escape our foes by a trip abroad. There are also ways of avoiding one's friends, even. But Mr. Ego clings to us with a persistency over which death itself is powerless. Patience with our own limitations, faults, failures, transgressions—how much cultivation and discipline of this sort we all need. Sometimes a man is more merciless with himself than with others, but the only pathway to peace and power lies in a fair and considerate and patient attitude toward one's self. This does not mean temporizing with one's faults, or fostering a bump of self-esteem.

Next one must be patient with others. They try us, misunderstand us, misrepresent us, thwart us, injure us, perhaps a dozen times a day, but what of it? What are we in this world for except to be disciplined by these human relationships and to make them the channels through which our love and tenderness shall flow out to lives that need to be lifted and broadened. We make a great mistake when we permit our contact with our fellowmen to be the source of constant irritation. In no particular is our Lord more of an example to us than in his considerateness of others. There is one place in the gospels where there is the appearance of impatience when he says to his disciples, "O faithless and perverse generation, How long shall I bear with you?" But had we been there, the tone of his voice and the look in his eyes would have shown us that he had not broken through his customary self-control. Yet the incident is valuable as showing us how constantly Christ must have been tempted to impatience and irritability by the denseness and faithlessness of his disciples, and by the indifference and scorn of the world.

Are we patient enough with God? From the time when Elijah sat under the juniper tree, and Jonah in his booth watched for the destruction of Nineveh, down to our day there have been never lacking those who fretted at the slow advance of God's purposes. Others, too, have chafed because the world could not be reformed and transformed in a day—souls like Governor Roosevelt, who, as General Harrison facetiously put it at the Ecumenical Conference, want to have every wrong righted between sunrise and sunset. Still other earnest men and women, while not underestimating the need of striking hard blows each day, are a little more patient with the situation as it is, and like Judson in Burmah who, when asked after he had labored ten years and had obtained only eighteen converts, "What are the prospects?" replied cheerily, "Bright as the providences of God."

The root idea of this patience is large-mindedness. The patient man from the New Testament point of view is the large-minded man. Certainly to be truly patient with ourselves, with others and with Providence requires a largeness of mental outlook, a greatness of spirit, which are the fruit and the fruit alone of the divine life in man. Impatience is the sign of a little mind, of a troubled heart, of a narrow vision, but he who takes the long look into the future, who views things in their proper perspective, who has within him great depths of compassion, is the man who will bear with his own infirmities and with those of his fellowmen tempted and beset in countless ways of which he knows nothing personally. Yes, such a man, without bitterness of spirit, will let the mills of God grind slowly, and in the language of Browning, "Trust God, nor be afraid."

GATHERED ITEMS

The New Hampshire State Convention is announced, Laconia, Sept. 25-27.

The Endeavorers of Danvers, Mass., are planning for the organization of a society at the hospital for the insane in that town.

Worcester's Mission Study Class heard Rev. C. L. Goodenough, a delegate to the Ecumenical Conference from South Africa, at its last session.

The annual meeting of the Boston Union held recently showed a membership of 7,000 in eighty-nine societies.

Ira D. Sankey—so long connected with Mr. Moody in evangelistic work—is addressing many societies upon Services of Sacred Song and Story.

A few gifts noted: Marblehead, Mass., $25 to local church expenses; hundreds of dollars from societies to the India Famine Relief; Franklin Street, Manchester, N. H., $25 to foreign missions.

This Paper for All

A Wide Range View of It

From many sources come commendatory words. Widely separated in residence, distinct in ecclesiastical affiliations, are the writers. The range and character of *The Congregationalist's* constituency is to be seen in the contributors to the Indian Famine Fund from week to week. Every state in the Union has been represented in the gifts made. All departments of the churches' life appear in the lengthening list.

But all that is claimed for this journal appears to be justified in the following from President Edward D. Eaton of Beloit College, Wisconsin:

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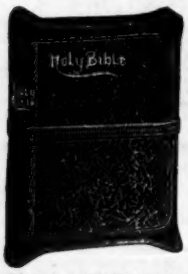

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THE CONGREGATIONALIST

Volume LXXXV **Boston Thursday 17 May 1900** *Number 20*

Three of Next Week's Features

THE MOTHER AS A TEACHER OF NATURAL HISTORY, by Clara Dillingham Pierson.

MINISTRY BY PROXY, by Rev. Charles M. Sheldon.

WINTER LIFE AT CAPE NOME, by Rev. Loyal L. Wirt.

The Christian World

All Move on Together

There need be no fear that the great impulse to foreign missions contributed by the Ecumenical Conference will overshadow or retard the enterprise of home missions. It is a law of Christian activity that an increase of interest in any single department in time affects favorably the entire network of Christian undertakings. Wise leaders in the foreign movement, like Mr. Capen and Mr. Wishard, believe profoundly, and often affirm publicly, that no permanent advance can be scored at the expense of home evangelization. We ought to see in this country during the next few months, as one result of the Ecumenical, a widespread awakening to the demands of the whole broad field of missions. The trouble hitherto has never been an undue emphasis on any one phase of the kingdom's advance, but an inadequate realization of the mission of Christianity to the whole human race.

A Home Missionary Conference—Why not

Broad as is this sphere of Christian operations, we need from time to time to focus attention on one line of advance, and if the recent foreign missionary exhibit has been so inspiring, why might it not be possible to have at no distant date a demonstration of the strength, variety and effectiveness of the home missionary forces in the United States? Let the brave workers of all denominations on the frontier, in city slums, in decaying hill towns and among the foreign elements in our cosmopolitan population be rallied at some central point, like New York or Chicago. Assemble also the various boards and their executive officers, and let the rank and file of the churches and the world outside as well learn what splendid Christian conquests are being made in our own land year by year. Congregationalism, for instance, could summon Schauffler from Cleveland and Adams from Chicago and Wirt from Alaska and faithful home missionary superintendents, Sunday school pioneers and self sacrificing teachers in distant academies and colleges, while if the country's new possessions were included in the conference, Herrick and his colaborers in Cuba and Edwards and his band of consecrated teachers in Porto Rico would have some thrilling stories to tell. An interdenominational home missionary conference would refresh many a wearied worker, promote comity and unity, check waste and overlapping and lead the way to larger service.

What Is Federation of the Churches

The movement for a practical co-operation of the churches in efforts to evangelize their own neighborhoods and the world is constantly gaining in force. It will be more and more discussed in public meetings and in the press. We frequently receive inquiries concerning its character, methods and results. The *Hartford Seminary Record* for the current month has a series of brief papers showing the principles of church federation and their application in England, in American cities and rural communities, and through co-operation with other religious organizations. We know of no other source from which so much information in such small compass can be found on this subject.

Interdenominational Co-operation

The Franklin County Conference meeting at Turner's Falls, May 2, set forth a condition which is too common throughout the country districts of New England. The committee's report, which was heartily approved, says of the churches of the conference dependent on home missionary aid:

> Several of the aided churches are in towns where one or more other evangelical churches are sustained, probably through the aid of their respective home missionary societies. With the burden of debt that missionary societies labor under, your committee question whether it is right to duplicate and support several weak organizations for doing the same work in a town where one strong organization, in the minds of your committee, could do it better and more effectively.

The committee refers to the sentiment expressed so emphatically by the Ecumenical Missionary Conference in favor of centralization and co operation of denominations, and further says:

> Religious ties once formed are the hardest of all to break, and we well know the difficulties that beset any attempt to make a body of Congregationalists turn Baptists or Methodists become Congregationalists, but we believe the time is not far distant when reason and good common sense will rise above prejudice and false pride, and we shall see the weak churches of our small towns agreeing on some form of union that will be no surrender of faith once held. But by the use of an associated membership list with equal voice and rights in the management of the local church, or by a creed so broadened and simplified as to admit any sincere believer in Jesus Christ, the members of these small churches may be gathered into one strong, self supporting church that shall present a solid and united front in opposing the forces of evil.

A committee was appointed to invite Baptist and Methodist organizations to join with Congregationalists in finding some way to federate the interests of the evangelical churches of the county. The initiative of such a movement was taken in Maine several years ago, and it has worked well. May it spread and succeed!

Missionary Proportion

It is too often the case that speakers for missionary causes become mere special pleaders for the particular work they have in charge to advocate, and for the moment carry the whole interest of the thoughtless with them. But what is wanted is a wider knowledge and a more independent and judicial interest, not excluding any, but putting all, so far as possible, in right perspective and due proportion. This is to be done because we are not partisans of a cause but stewards of a Master, whose work we are to study carefully in order that we may do our part with thorough faithfulness. The work is one, but it is divided among many workers and groups of workers and is for many days. What ought we to do first? is the question which the worker needs to ask. Doubtless we must give our first attention to the regular work. All the great causes are to be supported, all our recognized work well done. But there are special claims among and beyond these regular undertakings, and most of us have some margin of gift and all some opportunity of intercession to be used intelligently for what seem to us the special calls and needs of the moment. Such a call has been nobly responded to in our Indian Famine Fund. Such a call comes with the establishment of schools in Porto Rico. Such an opportunity is open in our island dependencies. Such a claim the growth of Mormonism makes. Let each one share his view of these special opportunities with others, that the sense of duty and privilege of all may be quickened by his words.

Our Students In the Churches

We shall watch with interest the movement to arouse missionary interest in the churches this coming summer through the efforts of 100 theologues selected from our theological seminaries East and West, under the general direction of Mr. Wishard. The plan has been used with good results by our Methodist brethren for several years past, no less than 100 men being employed during a given period. Last year, too, the Presbyterians had a number of students in the field, and there were the beginnings of a similar effort among our Congregational churches. But this summer it will be planned on a far larger scale. Many of these young men will do this work of propaganda in connection with their summer supplies, others who are going to their first permanent charges will seek to reach adjoining fields, while still others will go from place to place through the summer months. One feature which commends this movement is that it is practically self-supporting. It has been found that a church is willing to entertain the young men and to pay the cost of their transportation from the church with which they have most recently been

holding meetings. This expense to the local church averages about $5. Most of the students are willing to labor without expecting much larger returns than their support during the summer and the experience gained. Thus their service amounts to volunteer work, and it is a cheering sign in these days when the tendency is to shift Christian work upon paid officials and agents.

Christianity in Siam

The question as to what may be done in advancing Christianity in the Philippines is in a way answered by what is being done in Siam, not very far distant and with a population somewhat similar in character. The most important missions in that country are under the care of the Presbyterian Board. The native part of the work is already practically self-supporting, the receipts for the churches and medical missions more than covering the expenses, while it is expected that the schools will be able to meet expenses the coming year. Wherever American missionaries go into the interior and country places as well as in the cities, they find the people kind, hospitable and generous. The king is favorable to Christianity and the government is progressive. He has recently given nearly $1,000 toward a lot for the Boys' School in Bangkok, and more than eighty princes and nobles contributed to the fund. The lot has been bought and presented to the Board of Foreign Missions. The queen has given $1,400 to the Girls' School in the same city. The king has also given a building for a hospital and a lot on which another is to be built. A band of native Christian young men has been organized for independent evangelizing work. One of the most prominent business men of Nakawn has professed Christianity with his wife. Their children have been baptized, and they with their household and employees keep the Sabbath. Seven new American missionaries have recently been appointed and new fields are to be opened, the natives joining heartily in the work. With patience, prayer and consecrated effort why may not as good news come to us in a few years from the Philippine Islands?

History Before the Bible

Not many years ago it was confidently asserted that some of the books of the Bible were the oldest in the world. But vast libraries have recently been discovered which antedate the Bible by several thousands of years. *Ainslie's Magazine* for May has an illustrated account of the discoveries made in Babylonia in the ruins of the buried city of Nippur, mentioned in Genesis as "Calneh in the land of Shinar." Especially interesting is a long inscription, giving an account of the achievements of a king who flourished 2,500 years before Abraham. This is supposed to be the oldest document yet discovered. The text was restored by Prof. H. V. Helprecht from eighty-eight fragments of sixty-four different vases. Altars have been uncovered with ashes still upon them, whose sacrificial fires had died out more than 4,000 years before the time of Christ. From these discoveries a vast prehistoric period will be rewritten, and portions of it will confirm and explain many of the statements of the earliest historical books of the Bible. The most successful work in this region is being done by Americans, and some of the most valuable finds will be preserved in the Museum of the University of Pennsylvania.

Progress in Knowledge of the Bible

No one has been more thoroughly identified with popular movements to promote Bible study during the last thirty-five years than Bishop J. H. Vincent. He is not of the company who believe that the Sunday school is decadent, or that interest in the Bible is waning. In the April *Homiletic Review* he discusses elements of progress in the Sunday school during the century. It is, he says, a vast Biblical and theological institution, with immense numbers of students and teachers taken from the most spiritually-minded, most learned and skillful of the laity and ministry. The Sunday school has promoted architectural reform in church edifices, has increased the efficiency of local church organization, has brought together throughout the whole country conventions of great educational and inspirational value, has extensively advertised the Bible, illuminated it by a great wealth of scholarship, and educated multitudes of plain men and women to understand and apply the principles of teaching in informing minds with the highest truth and in developing character. Bishop Vincent suggests that further advance is to be made in bringing the Sunday school into closer relations with the church, in supplementing the present lesson system with a systematic training in doctrines, in making more of the older people in classification, always enrolling the young people with the adults, and in organizing larger classes, employing young persons as assistants so that they may be trained by practice to be teachers.

"The Numbering of the People"

The coming national census on the first of June is not the only important one to be taken this year. The State of Iowa in 1894 and again in 1895 was thoroughly canvassed by investigators sent out by the Protestant churches of the state to make a house to house visitation, in which all facts pertaining to the religious or non-religious affiliations and habits of the inhabitants of the state were sought. As a result of this investigation and collection of data there instantly came a strengthening of the numerical forces of the churches and Sunday schools, owing to the "fragments gathered up and the loose ends tied in." A similar census of the state is to be taken this month. The city of Philadelphia, thanks to the efforts of the Philadelphia County Sunday School Association, has recently been thoroughly canvassed by about 5,000 investigators, acting jointly on the same day, who reached nearly 1,200,000 persons with their queries. As a result the pastors of the city have heard of many stray sheep, the masses have been made aware of a very genuine if partial interest in them by the churches, Sunday schools have been re enforced by the addition of children never before in school, church attendance has increased, and the Protestant Christian forces of the city know better than they ever did before the real proportions of their common and special problems.

Ministers and Culture

That some ministers are specially devoted to a type of intellectual culture which tends to render them indifferent to the common life around them is true. But they are very few. It is a charge as trite as it is easily made that the tendency among them in this direction is common. But it is made only by the ignorant or careless. No minister who is worth his salt fails to understand that the more thorough as well as the more diversified his culture, the better he is fitted to be of use to those committed to his charge. But he understands equally that unless his culture be such as to add to his practical value to just the sort of people in his congregation, unless it add to and strengthen the ties between himself and them, it is of more harm than benefit, however innocent and elsewhere suitable it may be. Most ministers as they gain in culture do not become exclusive, superior and condescending. They grow towards their people instead of away from them, and regard it as a primary object of self-culture to acquire and use a larger power of transmitting what they have learned, that other lives may be enriched and ennobled in Christ's name as well as saved from sin.

Ideal Lay Service

Not long ago we alluded to the recently published memorial to Deacon Samuel C. Wilkins as an admirable appreciation of one of the noblest and most useful Christian laymen Boston has ever known. A similar life story of a New York layman has recently come to hand, that of Robert McBurney, who, in his nearly forty years' official connection with the Y. M. C. A., probably left the touch of his personal influence upon as many young men in all walks of life as has been the privilege of any citizen of the metropolis during his generation. He was the leading spirit in the Twenty-third Street branch, besides being prominent in the state and international organizations. He was almost invariably in attendance at the great conventions, and was esteemed one of the wisest counselors in mapping out the work of the association on the large and world-wide scale at present maintained. This faithful, ardent Scotchman sacrificed domestic felicity and social joys in order that he might, day by day, take the hand and help the spiritual life of the hundreds of young men that drift in and out of a city association building. Y. M. C. A. secretaries, of whom there is an increasing number from year to year, may well hold before them as an ideal Mr. McBurney's ministry, just as young preachers cherish the example of Phillips Brooks.

Rev. D. J. Meyers of Immanuel Baptist Church, Chicago, addressing the alumni of Rochester Theological Seminary last week at the Commencement exercises, called upon Rev. A. H. Strong, D. D., the president of the seminary, and his colleagues on the faculty to frame a new creed for the Baptist denomination, claiming that there was much need of a restatement of the doctrines of inspiration of Scripture, of the atonement and of church ordinances. This may be a straw.

The Higher Education for the Negro

The address of Charles Dudley Warner, at the meeting of the American Social Science Association last week, in which he described the results of excessive attention to the higher education of the Negro which it has been the policy of Northern philanthropists to foster since the Negro was emancipated, is one that deserves careful attention by the Northern public, and especially by those who have responsibilities in connection with the management of Southern schools and colleges. The full text of Mr. Warner's speech is not before us, so it may prove later that he has guarded himself against a criticism which his position as revealed in the press dispatches would inevitably call forth. He would seem to have reacted too much from the old views, even as many others have done who are now extolling industrial and manual education to the skies. Admit that Northern philanthropists erred at first and for a long time in giving their money so exclusively to schools where Greek and Latin were taught, and where it was thought necessary that all who were to be educated should have at least a smattering of a liberal education. Admit that this smattering has not proved useful or beneficial to many who have studied in the colleges for the blacks. Admit that for the great majority of the race their first education should be of the type given at Hampton and Tuskegee.

The same is precisely as true of the majority of white children North and South. If we of the North have erred in what we have done in the South it is because we were simply following faulty models which have educated as many Irish, German, English or native American children above their station and work in life as the adoption of those principles of education by the colleges and academies for the blacks have perverted the Negro from his place and tasks in society. The principles of pedagogics are precisely the same for all men of all races and are not altered by racial or geographical distinctions. It is one thing to say that the emphasis in the past has been wrong and quite another thing to say that all attempts at the higher education of the Negro in the past have been a mistake, and that all such attempts in the future will be sinning against light. It is one thing to protest against the multiplication of such institutions in the future and another thing to suggest that those which now exist be abandoned. Unfortunately Mr. Warner's plea seems to suggest the latter course. The masses of the Negro race need industrial and manual training. But the masses need intellectual and spiritual leaders of their own race, men and women with broad culture in the humanities. These the race has produced and will produce, and inasmuch as the caste spirit of the South shuts them out from Southern colleges, and inasmuch as they cannot all gain the shelter and welcome of Northern institutions, like Harvard and Oberlin, they must have colleges in the Southland. There are enough of these already. But those like Fisk, Atlanta, Talledega, with honorable careers behind them and present opportunities confronting them, should continue to receive the hearty support of the North. Some day they will be better appreciated by the South.

It is no time for Northern Christians to think that their work as educators in the South is done, and that principles for which they have stood are to be abandoned, and institutions which they have established, prayed for and sacrificed for are now to be razed. One of the most significant utterances yet made at the Methodist Episcopal General Conference in Chicago is that of Rev. Dr. E. E. Hoss of the Methodist Episcopal Church, South, who said to his Northern brethren:

> I pray the time may never come when you shall lose your grasp upon the colored people. It is only the truth to say that, take them man for man and conference for conference, the colored Methodists in the South who have had your supervision and your training are far in advance of any other colored people in that section.

The Ecumenical Conference to the Home Churches

The profoundest impression made on this country by the world's missionary conference was of the oneness of faith and aim of all the many denominations represented in it. They all preach the same gospel, worship the same Lord and, with differences of administration, are possessed and guided by one Spirit. The practically unanimous conviction was often expressed that attempts by any one of these denominations to convince converts to Christianity in heathen lands of its superiority over others are a wicked waste.

Is this conviction less reasonable as applied to the work of the churches in our own land? Nearly all who profess to be Christians agree that those in all denominations who follow Christ as their Saviour and Lord are his genuine disciples. Is it worth while in the brief years of our life service of him to devote ourselves to pushing one denomination ahead of the others? Cannot they all work together to establish the rule of Christ in the hearts of all the people?

Christians will continue to differ in their choices of methods of church government. For ourselves, we prefer self-governing local churches in fellowship with one another. Many prefer a stronger organization, with government by ecclesiastical courts, elders and bishops. We prefer simple forms of worship, with freedom to use or to leave alone prescribed rituals. Many prefer to bind ministers to a particular order sanctioned by long usage, like that of the Book of Common Prayer. But we do not question the genuineness of the discipleship of those who prefer these different ways of government and worship.

There are differences of opinion among those who realize Christ's presence with them, who bear his name and strive to do his will. But Dr. Behrends truly says of the great Christian creeds, "The gospel of the grace of God in Jesus Christ is in every one of them, and it is the only thing in any one of them that is worth preserving and fighting for." Very few of those who stand for one only of these creeds believe that Christ accepts them as his disciples and rejects all others. The unity of his followers is real and recognized. Their differences, reasonably considered, are only such as might make their unity effective.

This is the truth which the Ecumenical Missionary Conference has put with fresh power before the Christian churches of America. Denominations can work in harmony without losing their identity or weakening their efficiency. The action of the Franklin County (Mass.) Conference of Congregational Churches, referred to on another page, is, we believe, one of many that are to follow as the fruit of the spirit of the Ecumenical. To the many small communities struggling to maintain three or four times as many churches as are needed the message brought hither from the foreign field is urgent to combine to increase their power for their own neighborhoods and for the world. To home missionary societies these missionaries from other lands have come to say that it is one gospel of Christ which is preached and that this great truth must not be obscured while it is proclaimed with different names and in varied forms. To those struggling to build up a small denominational college beside one of another denomination in a community where only one college is needed these missionaries have come to say that the great field unoccupied cries out against these efforts to divide small fields at home.

This appeal from the missionary world is to the business men in the churches. It is to the great body of Christians who give impulse to missions and who find themselves drawn into closer unity as they see with growing sympathy the millions who do not know Christ and will not know him unless the Christians of America bring to them the gospel. We believe that this appeal will be heeded, and that the union of denominations at home in ties of closer fellowship will be one of the richest results of the great missionary conference.

The Problem of Our Age

In the opening chapter of *No. 5, John Street*, Mr. Whiteing introduces an English nobleman suffering from the prevalent disease of "wondering what the deuce it is all about." Probably never before were so many people oppressed by faults of the existing social structure, and when once these problems have oppressed the mind and heart they will not let us alone. We do not know what to think of trusts and strikes. We do not know what to think of poverty. We should like to think it could be cured by toil, thrift and temperance, but are not sure. Have we a right to our bread, have we a right to our luxuries, may we buy goods cheap, can we morally pay starvation wages? What shall we do with our palaces, what shall we do with our slums? We make feeble efforts—with co-operative societies, institutional churches, consumers' leagues, profit-sharing corporations—and feel, "after all, what are these among so many wrongs?"

The age is eager for social leaders, but, though we buy their books, we listen to our prophets and then turn fretfully away. We sneer at the single-tax theory and wonder afterwards whether there is not something to it. We own the force of In His Steps, and try to shake off the impression by criticising the characters

or demanding why Mr. Sheldon copyrights his books. We read Professor Sumner's What Social Classes Owe to One Another and complain that it is cold; we take up Darkest England and pronounce it over-fervid. Clergymen feel themselves in love with poverty, but dare not marry her. They would like to denounce the lobby and the railroad corporation and the brewing company which holds a legislature in its octopus coils, but are not sure of their facts. All our remedies seem but homeopathic pellets, while we shrink in fear from the big allopathic pills of the socialists. Mention of governmental evils and business dishonesties makes us nervous and irritable. If the world has been afflicted with the like disease in other eras we hardly think that it can have been so severe.

The problem of the sixteenth century was different; it was religious. Men toiled for truth. The struggle burnt itself into their souls and sometimes burnt their bodies. The torment of the last century and the beginning of this came from the growing pains of nations. A Goethe could elude it, but Pitt, Stein, Washington gave themselves up to it. How many unnamed lives were sacrificed to the process of maturing national consciousness, from the snows of Moscow to the blood-stained forests of the Alleghanies! Would one care to have lived then?

The problem of religious truth, of nationality, of social justice—it is the last of these which engrosses us today. It seldom asks blood as its price, except where some anarchist is hurried to his own destruction, or an innocent spectator killed during a strike, but it exacts the same penalties in trouble of mind, division of feeling, confusion of will, conflicting action.

These parallels from history, however, afford some hope of a solution and some hint of the way. It will not come all at once, but we shall make progress towards it. The Reformation had its Anabaptists, and the social debate has its socialists, but the future is not with the dreamers. The modern national structure was served by a Napoleon, and even the promoters and their trusts may teach the people how to keep and operate franchises which should be vested in the people only. We are not to be frightened. We are not to lose heart and become sullen conservatives. We are to remember that this is *the* problem of our time and to have respect for the humblest attempt to introduce equality of opportunity and enjoyment among men. The growing sense of human brotherhood is the motive power, and it will not rest till something great is accomplished.

Mr. Whiteing pictures slum life with vivid pathos and then sneers irritably at the university settlement which tries to brighten it. It is true, the settlement is but a minute plaster applied to the body politic, but there is a large prophecy of good in the sympathy that put it there. It is true that an improved economic regulation would be worth many a charitable plaster, but we shall find our way to such a blessing slowly. We shall not find it by abandoning the right of private property. On the other hand, we shall not find it till we are more ready to check private competition by government supervision and enforcement of the custom of higher wages. The solution will come through the suggestions and plans of many men, the experiments of many legislatures. The way will be strewn with mistakes, but the worst mistake of all would be not to try.

Christ's Way with the Hopeless

Nothing is more touching in the history of our Lord's earthly life than his manner of intercourse with the despondent and even desperate. His presence inspired them almost inevitably with courage, and he evidently addressed them in a way to which they were unaccustomed and which others seldom used. No matter how forlorn the case, how despondent the heart of any man or woman whom Jesus met, he never rebuked them unless rebuke was actually the one means of revealing his absolute comprehension of their heart's necessities. That was the thing which had to be done if they were to confide in him and receive a blessing from him, and once in a while it could be done only by sharpness of speech.

But ordinarily a milder method sufficed, and he spoke to them in tender words of welcome and sympathy, revealing to them from his first syllable that they were not repulsive, as others usually regarded them, that he valued them highly as God's own children and his brethren. He showed that he believed in them, had hope for them, was full of encouragement for them and was ready to give them whatever aid it lay in his power to offer, so that they might reassert their own strength of character, lay hold of life again with a stronger grasp, and even take hold of heaven itself in aspiration and righteous ambition. Thus he gave them new motives for loving him.

That there was a plain contrast between his treatment of them and that which they received from other men is true, but it is not the whole truth. Probably no one of them experienced uniform unkindness from others. Doubtless every one had some experiences of charity and brotherly goodness, which were not only precious as memories but were of help when offered. But no one else ever made the hopeless feel, as Jesus did, the depth, breadth, sincerity and mightiness of love. No one else ever made them feel that glow within the heart which is the response to an affection recognized as absolutely trustworthy and pure. Nobody else, in other words, ever *loved* the hopeless as thoroughly and intensely as Jesus.

This, then, was his way with such of his fellowmen—he loved them with his whole heart. Here, then, is the lesson for us. Philanthropy is useful and wins many victories. The service which we render the poor and the needy, the downcast and disheartened, from a sense of duty is better than nothing and often is valuable to them. But only that service which is the gift of love, and of that degree of love which in some measure approaches the love of Christ for them, only that can do for them such a work as he did.

The best way to prove that life is worth living is to add another's pack to what already seems too heavy to be borne.—*Dr. A. H. Bradford.*

Current History

The Cuban Postal Scandals

Peculation by United States postal officials in Cuba has been discovered, and one of the guilty subordinate officials, C. W. F. Neely of Indiana, appointed at the suggestion of Senators Hanna of Ohio and Fairbanks of Indiana, who recently came to this country with some of his spoils, has been arrested, will soon be extradited by Governor Roosevelt of New York, and tried in Havana. The estimates as to his shortage range from $30,000 to $100,000. Confessions made by others in the conspiracy show that the total amount lost by the Government will be large, and that perhaps men in high places are guilty. Beside the personal responsibility of the guilty there seems to have been remissness in various ways. The War Department, which is responsible in Cuba, and under which the postal authorities are working, should long ago have instituted more careful inspection of accounts, as suggested by Inspector general Breckinridge but negatived by Secretaries Alger and Root. All civilian appointees to service in Cuba should have been selected for reasons other than political. The mortification which Governor-General Wood feels at the tarnish put upon the American good name by this revelation may easily be imagined, and it is a feeling which every decent American citizen shares. The only way now in which we can save our good name and look the world squarely in the face is by a thorough probing of the scandal and the severest punishment of all concerned, high or low. Herein we may be proved to differ from the Spanish who preceded us, for with them peculation was chronic, and seldom was punished. If the incident leads to a more thorough inspection of the accounts of all our officials in Cuba, Porto Rico and the Philippines, it will not have been wholly lamentable; and if it teaches the Administration the danger of letting political considerations have the slightest weight in choosing subordinates—as well as leaders—in the work of reconstruction in our insular possessions, it may prove to have been a blessing in disguise. One thing is certain, namely, any laxity in enforcing the law in this case will react in a most damaging way upon the Administration that proves recreant to duty. It is a pleasure to add that all reports from Washington indicate a disposition by the President and the Cabinet to act as duty demands.

The Presidential Campaign Opens

With the nomination of presidential and vice-presidential candidates last week by the Populists and Middle of the Road Populists, the campaign of 1900 may be said, technically speaking, to have begun, although so far as the great majority of the electors go the campaign is still unborn. The nomination of Mr. Bryan by the Populists, with ex-Congressman Charles Towne of Minnesota, a former Silver Republican, as the candidate for vice-president, points clearly to a possible fusion between the Populists and the Democrats in the coming campaign, the more so in that Mr. Towne announces his willingness to withdraw should his candidacy stand in the way of any such union.

The platform adopted by the Sioux Falls convention is significant. The preamble calls upon "all who desire to avert the subversion of free institutions by corporate and imperialistic power to unite with the party in bringing the Government back to the ideals of Washington, Jefferson," etc. The recent act making gold the standard money of the United States is denounced. The demand for free coinage of silver and gold at the ratio of sixteen to one is reaffirmed. A graduated income and inheritance tax and postal savings banks are called for. Governmental ownership of railroads is urged, and the abolition of all tariffs on goods controlled by a trust. Direct legislation through the initiative and referendum is considered a *sine qua non* if the people are to deal successfully with organized capital. The Philippine war is denounced, and sympathy for the Boers expressed. Mr. Bryan was nominated by acclamation, after Senator Allen of Nebraska had eulogized him as "the most American citizen of the age. He is as an orator, as a statesman, the equal of Clay or Webster, if not their superior."

The candidates of the middle of the road faction of the party are Wharton Barker, Esq., of Philadelphia for President and Ignatius Donnelly of Minnesota for vice-president. The platform of this faction of the party is much like the other, though briefer and less rhetorical, but it omits denunciation of the expansion policy of the Administration. Mr. Barker is a man of wealth and university training, who for years has been a champion of bimetallism. Mr. Donnelly is a Western politician and author, chiefly known to the world at large as an exponent of the Baconian theory of the authorship of plays commonly attributed to Shakespeare.

Neither of these party conventions has the significance it would have had four years ago. Populism is not a plant that flourishes heartily in times as prosperous as those the West and South are now enjoying. The nomination of Mr. Bryan on a Populist platform prior to his nomination by the Democrats is not altogether pleasing to many in the latter party and under other circumstances might militate against him. It may now, but the tide is running his way, and the Machine is in his hands.

The New Navy and Its Armor

Debate in the United States Senate during last week waxed acrimonious, and was carried on entirely independent of the usual partisan alignments. The question at issue was the appropriation of funds with which to buy armor-plate. The difference of opinion was as to the necessity of the nation continuing to purchase armor at exorbitant prices, or should it refuse to do this longer and erect and maintain its own armor-making plant. The exigencies of the hour induced the majority to vote in favor of immediate purchase of more armor, but almost all of the senators agreed that the nation was in mortifying and shamefully helpless position owing to the greed of the armor-making plants. Incidentally the debate called forth utterances on the subject of maintaining the Monroe Doctrine by Senators Lodge, Daniel and Spooner, which indicate that it is a doctrine with much to commend it to senators irrespective of party or sectional affiliations. Senator Lodge was especially truculent, and he did not hesitate to refer to German ambition as likely to clash with American interests sooner or later. He affirmed that the Danish West Indies would either remain Danish or become American. No other power, he says, can acquire them without affronting us. He urges rapid construction of a large navy and constancy to the Monroe Doctrine at all hazards. His place on the Committee of Foreign Affairs gives his words on this subject unusual importance.

The Repeal of the Fifteenth Amendment

One of the three amendments to the Constitution which became part of our organic law as the outcome of the War of the Rebellion, the Fifteenth, reads thus:

1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or any state on account of race, color, or previous condition of servitude.

2. Congress shall have power to enforce the provisions of this article by appropriate legislation.

Let any one read a history of the proceedings of Congress during the time these three amendments were in gestation and birth—such a history, for instance, as is found in Mr. Blaine's Twenty Years in Congress—and he will be struck with the part played in the deliberations and acts of legislators by passions, fears and prejudices which were due partly to natural but none the less unfortunate sequela of civil war, and also to the presence in the presidential chair of a stubborn fanatic—Johnson—rather than a tactful statesman like Lincoln. Thirty-five years have passed, and the Fourteenth and Fifteenth Amendments, so far as they affect the Negro, are practically null and void in most of the states which formed the Confederacy. Moreover, this nullification has had the virtual condonement of the highest court of the land. From covert nullification the South has now advanced to the point where it openly pleads for repeal or modification of the Fifteenth Amendment, as those who read most of the speeches by Southerners at the Montgomery Conference last week will discover. Hon. W. Bourke Cochran, the Irish orator, was also present and urged the same course, but he is a free lance and represents no section or party.

It is one thing to admit, as many Northerners now do, that the granting of manhood suffrage to the Negro was a mistake. We are of that opinion. It is one thing to confess that the history of the reconstruction period is alike discreditable to the party that forced the drastic laws on the South and to the Negroes who, backed up by Federal bayonets, for a brief time had the reins of power. We are of that opinion also. But it is quite another matter to say that the nation shall accept the hitherto and present dominant Southern view that the Negro is to be disenfranchised perpetually because he is a Negro. Neither nullification nor repeal of the Fifteenth Amendment can prove to be a permanent policy either for the South or for the nation. Just as the South in due time grew sick and weary of the Kuklux force method of suppressing the Negro vote, in due time she will loathe her present legal method of suppressing it. She will come sooner or later to the position advocated last week at the Montgomery Conference by ex Governor McCorkle of West Virginia, a position in which the most intelligent of the Negroes South and North, and the great North will stand with her heartily. That position was defined by Mr. McCorkle as this: "An honest and inflexible educational and property basis for suffrage administered fairly for black and white." "Repression," he added, "has been tried at every stage of the world's history, and always with the same unvarying result—utter and tremendous failure. It leads nowhere. It raises no man. It holds ignorance as dense as ever. It leaves the land at the end of the cycle just as it found it at the beginning. . . . This demand for a repeal of the Fifteenth Amendment would again open wide the bitterness of the old days."

Every state in the Union has a right to establish educational and property tests, and enforce them rigidly. But no state can long subsist on a caste code, or a race-exclusion basis. It was a difficult task in the old days when the South was an agricultural section. It will be harder still in the era of manufacturing and varied industry which lies just ahead. Ex-Secretary Herbert of the Navy said truly in his address last week, "It is just one step from defrauding the Negro to defrauding the white man," and the South cannot prosper or be at peace internally or with the North and West until it makes up its mind to class illiterate and shiftless whites and blacks in the same category, and to declare that the literate and thrifty men of both races are fellow-citizens. That we are about to make suffrage tests along these lines in Hawaii, Porto Rico and the Philippines should make the process easier in the South.

Lord Salisbury's Indiscretions

Lord Salisbury, the British premier, has never been noted for tact or sympathy either with democracy or aspiring nationalities; and his speech last week to the Primrose League will with difficulty be equaled for ineptitude, live he ever so long. Apparently the Nationalist victories in France have so disturbed the equanimity of the British premier that he sees bogies on every hand, and in planning to overwhelm them is not averse to reviving race hatred of a far more real character. Just after the queen had been to Ireland and by her tact and wisdom alleviated the race feeling somewhat, and at a time when the English were so impressed with the valor of Irish soldiers high and low that they were coming to have a real affection for and truer appreciation of the people of the land that bred the soldiers, it passes comprehension why the British premier should rise up and affirm dogmatically that Ireland need never hope for any measure of autonomy, and that for Great Britain to make any concessions of the kind would simply be an act of folly, involving the danger of ultimate rebellion, such as followed magnanimous treatment of the Boers by Great Britain under the lead of Mr. Gladstone. And yet such in substance was the argument of Lord Salisbury's speech. Nor was he more felicitous in his remarks in the House of Lords last week when discussing the recent exhaustive report of the licensing laws commission appointed to investigate the liquor traffic of the realm, a commission headed by Lord

Peel and on which the Archbishop of Canterbury served. The Archbishop of Canterbury and the bishops of the Established Church, in the debate preceding Lord Salisbury's speech, had lined up with the few peers inclined to be radical in their sentiments, in favor of some immediate action by the ministry in dealing with the liquor traffic along lines suggested in one or the other of the reports by this commission. Lord Salisbury in reply seemed to be utterly indifferent to the attitude of the church or of the intelligent English democracy toward the entrenched evil, and flippantly said that he did not see the force of preventing a number of people from getting drunk when it entailed preventing "six times as many sober consumers having the opportunity for free indulgence, to which they have a right." Lord Winsor, a Conservative peer, one who signed the majority report of the commission, has already publicly expressed his deep regret at the premier's attitude, and has predicted that it may turn some Conservatives and Liberal Imperialists into uncompromising opponents of the government.

The Place of the Colonies in the Empire

Not long ago W. Wilfrid Campbell, a Canadian poet, was singing about the "poor beggar Colonial," who knew no place in the councils of the empire:

> He beats no drums to her battles,
> He gives no triumph to her name,
> But lowest and last, with his areas vast,
> He feeds on the crumbs of her fame.

Mr. Campbell was disposed to ask:

> Are we Britons who batten upon her,
> Or degenerate sons of the race?
> . . . . . .
> Doth she care for us, value us, want us,
> Or are we but pawns in the game,
> Where lowest and last, with our areas vast
> We feed on the crumbs of her fame?

With the outbreak of war in South Africa, and the splendid rallying of colonial troops to the aid of the motherland, these questions were answered, and now we hear the British colonial secretary saying, by way of reward—we quote from Mr. Chamberlain's speech to Birmingham Unionists last week—that although it is premature to discuss details of the settlement of the status of the Transvaal and Orange Free State at the end of the war, yet he was ready "to take the opinion of the country, and *above all the opinion of those self-governing colonies* which have come so magnificently to our rescue." He then proceeded to assert anew that the ministry is determined that the republics shall be incorporated under the British flag, first, probably, as crown colonies, like India, and eventually as self-governing colonies, like Canada and Australia.

Later in the week, Mr. Chamberlain, as colonial secretary, brought before the House of Commons the Australian Federation bill, stating that with the exception of the clause depriving the judicial committee of the Privy Council of jurisdiction as an appeal court, the ministry stood heartily behind the bill. Sir Henry Campbell Bannerman, the Liberal leader, announced Liberal opposition to the ministry on this matter, they favoring the law as it came from Australia.

The Demoralized Boers

General Roberts with the main army and Generals Rundle and Buller with supplementary divisions have so disposed their forces during the past week that the British people and war correspondents at the front are once more predicting a speedy collapse of the Boer resistance. Finding themselves outflanked by the long line of British troops moving steadily northward, the Boer troops, under General Botha, have deserted Kroonstaad and crossed the Vaal River into the Transvaal. President Steyn, with some burghers and troops, has set up a new Free State seat of government at Heilbron which position cannot long remain tenable.

General Buller in Natal has begun an advance there calculated to harmonize in intention with Roberts's movements farther north, and drive the few armed Boer sympathizers out of that British colony. More significant than the desertion of Kroonstaad—an important railway center—by the Boers, and its capture by General Roberts, is the official confirmation by the latter general of reports of dissensions between Free Staters and Transvaalians, and the unwillingness of the former to go with the latter toward Pretoria, there to make a last stand. Rudyard Kipling has returned to England, and in interviews urges a most rigorous policy in dealing with the Boer republics after the war is over. In the preceding paragraph we refer to Mr. Chamberlain's important utterance on this matter.

NOTES

Resistance to new taxes is general in Spain.

The conflict between Russian and Chinese armed forces in Manchuria shows that the province is by no means absolutely under the control of Russia.

Richard Storrs Willis, son of N. P. Willis, the founder of the *Boston Recorder* and *The Youth's Companion*, died in Detroit recently, aged eighty two years.

Yellow journals sometimes do the public a service. The abominable ice trust in New York city, which has for its chief managers the Tammany politicians, has been haled into court by the New York *Journal* charged with conspiracy to rob.

The recent municipal elections in France, particularly in Paris, have shown reverses for supporters of the present coalition ministry and decided gains for the jingoist nationalists. Feeling against Great Britain is intense among the French masses.

Recent judicial decisions by the native courts have accentuated the distrust of the Japanese judiciary by the foreign residents, and confirmed their predictions made before the new treaty abolishing foreign courts went into effect. The marriage of the prince imperial last week was a brilliant affair.

News of the assumption of authority by representatives of the United States on Tutuila of the Samoan group came last week. The natives seem glad of the fact. The schools and missions of the London Missionary Society are about to be moved over to Tutuila, these workers preferring American to German environment and rule.

The Federal Supreme Court has announced its decision in the case brought before it to test the validity of the inheritance tax provision of the war revenue act. It is held to be valid, but only applicable to legacies and not to entire estates of deceased persons, the court deciding that "the tax is on the passing of legacies or distributive shares of personality, with a progressive rate on each."

Sir Thomas Jackson, chief manager of the Hong Kong and Shanghai Banking Corporation, at dinner of the American Asiatic Association in New York city last week, said that he did not believe—as, for instance, Admiral Charles Beresford, the veteran missionary William Ashmore and others do—that China is about to be dismembered and broken up. Rev. Gilbert Reid, in the May *North American Review*, takes a similar position.

Mr. John Wanamaker's experience with the public officials of Philadelphia who attempted to blackmail him into suppressing editorial condemnation of them in a journal which his son owns indicates to what a pass freedom of speech has come in the city of Brotherly Love. Mr. Wanamaker's publication of the insulting conversation, and his frank taking the public into his confidence are admirable strokes of policy as well as proofs of his courage. Too often men in his position submit to blackmail and tyranny rather than risk becoming notorious.

The Republicans of Illinois have broken loose from the Tanner machine and selected Judge Richard Yates of Jacksonville as their candidate for governor. Mr. Yates is a son of the famous war governor, is a member of a Methodist church, and is known to be a friend of all that is good. His personal character and his habits are above reproach. He is thirty-nine years old, has no political enemies, and has made no promises in order to secure his present nomination. If elected the people will have a governor in whom they can take a reasonable pride. He is a graduate of Illinois College and of the law school at the University of Michigan.

For more than a week the entire street car system of St. Louis has been tied up by the strike of the employees and the inability or unwillingness of the municipal officials to guard the property and employees of the car company while the latter, non-union men, were making the attempt to operate the system. The municipal officials, spurred to action by an imperative special message from Governor Stephens, are now endeavoring to protect the company as it renews operation of the system. Governor Stephens must also be credited with arduous efforts to settle the dispute by arbitration; and traffic on one of the divisions has just been resumed as we go to press, thanks to an arbitration agreement covering that particular division.

In Brief

Three current matters of large interest are reviewed in our Chicago letter—the Methodist General Convention, the seminary anniversaries and the case of Professor Gilbert.

A library containing over 15,000 documents arranged on shelves has been recently brought to light in the Babylonian ruins of ancient Nippur. They were written during the third millennium before Christ.

The strong presbytery of Philadelphia voted, last week, sixty-five to twenty-six, against any change in the Westminster Confession; and it is quite probable that the majority represents some of the strongest elements in the Presbyterian Church.

There are rumors that several managers of Western trunk lines are planning to furnish religious services to Sunday patrons of their trains, in the hope that by so doing they will increase Sunday patronage. The proposition is better than the motive.

The Synod of the United Presbyterian Church of Scotland voted unanimously last week in favor of union with the Free Church of Scotland. Later in the month the Free Church Synod will take similar action, and in October the incorporating joint assembly will meet in Edinburgh.

In the advance summaries from the new Year-Book of Congregational Churches two items indicate a loss—the number of churches,

sixteen less than last year, and the additions on confession, 675 less. Though the net gains are not large, it would appear that the denomination is holding its own.

Probably they are young children in the school the teacher of which has announced that any boy who misbehaves shall be punished by being required to kiss some one of the girls. The announcement reveals a certain acquaintance with juvenile nature, but is hardly to be commended.

Even Fitzsimmons, the pugilist, inveighs against the spirit of mammon in his profession (?) Commenting on the lack of enthusiasm at last week's prize fight, he says: "It is not the people who are to blame. It is the fighters. The money in the purses and the value for a limited round fight has made pugilists cautious, and that means the sacrifice of real combat to the less interesting art of money getting."

At the annual meeting of the American Tract Society last week in New York it was announced that the leases in force for rooms in the society's building assure an annual income sufficient to pay the interest and provide for current expenses in caring for the building. The Otis Elevator Company has offered $45,000 in settlement for damages on account of elevator accidents. It was said that there is a fair prospect that the society will be able to provide through pledges and legacies for its floating debt of $200,000.

Rev. A. E. Winship, in the Boston *Transcript*, describes a town in Maine with a population of about 2,000 and fourteen churches, all but one of them maintaining regular services. He also mentions a town in Nebraska with less than 3,000 inhabitants and thirteen churches, each having a regular minister. These are probably not isolated instances of overchurched communities. But we are glad to find that in the Maine town there is no Congregational church, while the Congregational church in the Nebraska town was the first one organized there and is self supporting.

Among the sawmill towns and logging camps of northern Wisconsin twenty-eight small libraries are circulating under the care of Rev. Stanley E. Lathrop of Ashland. Often this is almost the only good literature that reaches these places, where most of the people are laborers, unable to buy books. Many more libraries could be used to advantage, also illustrated newspapers and back numbers of magazines. Mr. Lathrop will gladly acknowledge receipt of this literature. If persons in the vicinity of Boston will leave books and magazines at the Congregational bookstore they will be forwarded.

A Massachusetts council of churches called to ordain a young man last week declined to do so, while heartily commending the spirit, character and work of the candidate. The council said in its result, "He has not shown sufficient knowledge to be ordained as a teacher and preacher." He recognizes his need of further study and proposes to undertake it. The unanimity of the council is a note of encouragement that the esteem of our churches for the ministry is rising and that they have a fresh conviction of the necessity of intellectual training as well as character and earnestness in order to fitness for the office.

Where shall the Home Missionary Society hold its seventy-fifth anniversary, which comes in 1901? The American Board celebrated its seventy-fifth, and the American Missionary Association its fiftieth, in Boston. The H. M. S. has never held a meeting in the city which has distributed more money through its treasury and has a larger interest in its work than any other in the land. We have no doubt that the hospitality of our Boston churches would be heartily extended to this oldest of our national home missionary organizations on its diamond anniversary, and that they would say that the privilege of being its hosts on that occasion is their due.

President Eliot of Harvard University has shown his usual excellent judgment in inviting Mrs. Alice Gordon Gulick to be dean of the woman's department of the summer school of Cuban teachers which is to assemble in Cambridge next July. Mrs. Gulick's experience in teaching at the San Sebastian Institute in Spain gives her exceptional skill for helping the 900 women teachers who are coming to spend six weeks in preparing themselves for better work in Cuban schools. Fifty-nine teachers have already been selected to have charge of the visitors from Cuba. The majority of these will give instruction in English, while others will teach American history and the history of the Spanish-American colonies, kindergarten methods, botany, etc.

In connection with Mr. H. Porter Smith's article in this issue on grotesque pulpit themes, we may remark that not long ago a Methodist minister had a notice printed, in which, after enumerating the various attractions of his coming Sunday program, he wound up by saying, "If you want to be in the swim, come to our church on Sunday." His ecclesiastical neighbor was reading the notice to his wife, with no little amusement, and she, not being fully posted on current phraseology, inquired in all seriousness if they were to have a baptismal service. Most sensible people will agree with Mr. Porter that the methods he describes are more likely to repel than attract those who have any respect for the gospel. These vicious devices make no appeal to virtue in men and women.

Mrs. Caroline E. Haskell, the founder of the Haskell lectureship in the University of Chicago, died April 21 at her home in Michigan City, Ind., in her seventy eighth year. Mrs. Haskell was left a widow about seven years ago with a fortune of more than a million dollars. She has administered it with rare wisdom and generosity. She founded the lectureship for India, of which President Barrows of Oberlin was the first lecturer, his successor being Principal Fairbairn of Oxford, Eng., who is now to be followed by President C. C. Hall of Union Seminary. Mrs. Haskell has given $100,000 for the building of the Oriental Museum in connection with the University of Chicago, besides large sums for other philanthropic and educational work.

The Daily Advocate issued by the Methodist General Conference simply gives the names of the debaters and participants without any titles or degrees. Defending this procedure, Dr. J. M. Buckley said last week what will make many who attended our International Council recall their mortification at the similar multiplicity of "doctors" in our ranks, as contrasted with the degrees of honor modestly worn by the British delegates:

> No man here is colonel. No man here is governor. No man here is a doctor of laws. No man here is judge. Every man here from the highest to the lowest in stature, and every other way, every man is a natural equal of every other man. Why, therefore, should we stick in these abominable tinsels that made us so contemptible when we went to England in 1891?' I absolutely trembled with shame when I saw that those noble men of the Wesleyan body had no degrees, and there was scarcely a man from the United States, whatever his age, history, previous condition of servitude, or anything else, that hadn't at least a D. D., and a large number had LL. D. Dr. William Arthur, who for many years had nothing but M. A., which he earned, said to me: "What a song of degrees we find in the American representatives."

Pencilings

BY A PERIPATETIC

Pres. George F. Washburn of Robert College, Constantinople, is a man of whom the denomination should be proud. And yet I fancy, from what he said and what he did not say at the meeting of the Brooklyn Congregational Club the other evening, that he sometimes feels that he is forgotten and not appreciated. Certainly the tale he told us of his wrestle with officials of one of our associations in maintaining his membership in the association and his good standing as a Congregational clergyman made us all feel anew that red tape is a very obnoxious sort of cord for binding Christians together. President Washburn knows the near Eastern question as no other English-speaking man does, and to him English and American diplomats in Constantinople go for wisdom that much improves their reputations as diplomats. President Washburn spoke with confidence of the consummation of an understanding between Germany and Russia respecting their future respective spheres of influence in Asiatic Turkey, and of the sultan's enforced acquiescence in their compact, a compact that sooner or later must lead to the transformation and absorption of the empire, a transformation far more likely to be effected by the locomotive than by the sword, by the industrious German wheat-grower and vine-dresser rather than by the German military machine.

* * *

It is delightful to see how fast and far the conviction respecting the need of more co-operation among Christians at home and abroad has spread. It was the dominant note at the recent Ecumenical Conference on Missions. Strange to say—and yet not strange, for there were few things in human experience that Browning's mind did not dwell upon and pass upon—there is a passage in The Ring and the Book which satirizes the theological hair-splitting that makes sectarian rivalry on mission fields so disheartening and disgraceful. Pope Innocent, it will be recalled, waxes sarcastic, and rebukes the self-righteousness of the friars who boast of their self-sacrifice in missionary labors. He reminds them that

> Five years since, in the Province of To-kien,
> Which is in China, as some people know,
> Maigrot, my Vicar Apostolic there,
> Having a grea? qualm, issues a decree.
> Alack, the converts use as God's name, not
> *Tien-chu*, but plain *Tien*, or else mere *Shang-ti*,
> As Jesuits please to fancy politic,
> While, say Dominicans, it calls down fire,
> For *Tien* means heaven and *Shang-ti* supreme
> prince,
> While *Tien-chu* means the Lord of heaven: all cry,
> "There is no business urgent for dispatch,
> As that thou send a legate, specially
> Cardinal Tournon, straight to Peking, there
> To settle and compose the difference!"
> So have I seen a potentate all fume
> For some infringement of his realm's just right,
> Some menace to a mud-built, straw-thatched farm
> O' the frontier, while inside the mainland lie,
> Quite undisputed, for in solitude,
> Whole cities plague may waste or famine sap.

The conviction is spreading that too often the church at home has bidden her representatives on the field to be perfectly sure that converts use as God's name,

> Not *Tien-chu*, but plain *Tien*.

Too often energy and prayers are spent in warding off the

> menace to a mud-built, straw-thatched farm
> O' the frontier,

when both the churches which send the missionaries and the missionaries should be mindful of

> Whole cities plague may waste or famine sap.

Wherefore the honest critic, like Pope Innocent, must say,

> And is this little all that was to be?
> Where is the gloriously decisive change,
> Metamorphosis the immeasurable
> Of human clay to divine gold, we looked
> Should, in some poor sort, justify its price?

The Mission That Did Not Pay—a Story

By Bertha Gerneaux Woods

On the narrow, unattractive street the poor little houses showed dim through the drizzling rain, and the uneven pavement held puddles of muddy water. The passers-by, in varying stages of chilly discomfort, pushed on in the dimness, some to the little homes where lamps held out a cheery welcome, others to less innocent places whose warmth and lively music seemed to lure them.

Set in the midst of these dubious places was the mission—a very little candle, seemingly, to penetrate and lighten the spiritual darkness of the community.

It was five minutes before the hour of service. The janitor had opened up the building, and a few waifs drifted in. Some little boys on the back seat, in the shabbiest of garments, pushed each other restlessly and kicked the bench in front with their worn shoes. An unkempt man with his black coat taking on a rusty green hue sat at the far end of the back seat, with dispirited eyes turned on the floor or on his shabby boots. At the forlorn little piano stood a girl with sharp features and an unhealthy pallor, now and then touching a key, and looking about with furtive, hunted eyes. The little boys watched her with a rather awed interest. She was known to have "spells," when her eyes grew vacant and she talked in a meaningless monotone. They felt vaguely that there was something uncanny about her. Sometimes in the street the rougher ones threw stones after her—from a safe distance.

There was a sound of young voices at the door and a light laugh as wet outer wrappings were shaken off. There were four of them who came in, dry and glowing, to the little shabby mission room—two young men and two daintily dressed girls, all of them wearing that unmistakable "well-to-do" air which their less fortunate brothers and sisters look on with awed admiration, or with resentful, impotent bitterness.

They spoke kindly to the little boys, the shabby man and the girl who had "spells," and who had fled at their entrance to one of the benches, where she nervously turned the dog-eared leaves of a hymn book.

"I'm afraid it won't be much of a meeting," said one of the daintily dressed girls, in a low voice. "How it has been falling off! No one seems to come any more. I don't know but the committee is right about our giving it up. It isn't as if we could see we were doing any good."

"I know it," said the other girl, "just think of the evenings we have come here; and no matter how hard we work, and we have tried our best, we don't seem to be accomplishing a thing. Now the way it was last week—a lovely, clear night and hardly any one came, don't you remember, except the few who are here every week, and most of them Christians."

"There seems to be good material for us here tonight, don't you think so?" suggested the young man with the brown mustache and pleasant eyes.

"No, I really don't think there is"—this from the younger man. "If you had been coming down here regularly, you'd see how it works. These same people are here week after week, and we have tried our very best to reach them. They simply don't feel any interest. I don't know what they come for. Those little fellows on the back seat do all they can to spoil the meetings; try to put us out in the singing; we can't get hold of them. And there's that shabby-looking man. I have wondered over his coming, but he seems perfectly stolid. I don't believe he comes in for anything but the shelter. Yes, of course, he might go to worse places, but the question is, whether we can afford to give up so much of our time to work that comes to so little. The girl—you can see at a glance what she is—out of her head part of the time. Why, when I led last week she pretty nearly broke me up by just looking at me—she has the most unpleasant eyes I ever saw."

It was eight o'clock by this time, and the young man with the brown mustache went forward to the little table set apart for the leader.

There was a great longing in his heart to bring a message of comfort to the discouraged or indifferent ones before him—something to draw them out of their wretched, starved lives. Perhaps his faith was not very strong, for a sense of depression crept over him as he looked upon the queerly assorted gathering. "Let us pray," he said. The three who had come with him bowed their heads at once. They were the only ones who did. The leader tried to forget those unpleasant black eyes which he felt sure were fixed upon his shut ones and tried not to hear the scraping of boyish feet upon the bare floor and an occasional whisper. He tried to forget everything in the wretched little room but the fact that there were souls gathered there and in the midst of them that One with shining face who is not far from every one of us. Did they listen—any of those waifs of the streets? Who could tell? One of the daintily dressed girls opened her eyes once and glanced hastily around. There sat the unkempt man with the same stolid, unmoved look on his face. The girl who had "spells" was staring straight in front of her, and as for the little boys, she unintentionally met the gaze of one of the bolder ones, and, after she had bowed her head again, he winked to his companions, and there was a sound of subdued scuffling on the back seat.

The leader made the prayer a very short one and gave out the opening hymn. It was a very simple little tune, and one of the daintily dressed girls played the air through and urged them all to sing. The unkempt man continued to give undivided attention to his boots; the girl who had "spells" joined in with a thin, unmusical voice, her black eyes roving around the room with that peculiar light in them that made little children shrink from her in the streets.

The boys on the back seat sang with much heartiness. They made a point of dragging the time, and indulging in sundry quirks and flourishes not set down in the music, and dug each other facetiously with their sharp little elbows.

It was the fourteenth chapter of John that the leader read. Would it mean anything to these people, he wondered, and his remarks—was it time and effort absolutely thrown away? He was afraid it was, and yet as he talked discouragement somehow went into the background for a little while. The mansions were so many and so wide, and he tried to give the invitation in very simple, clear words. The shabby part of his audience seemed rather indisposed to meet his eyes, and he sat down again with the sense of depression coming back to him.

There was a great deal of singing in the mission meetings, and there were long pauses too—when the only sounds to be heard were the rain beating against the windows, the whizz of an electric car, or a noisy laugh of some rough passer-by.

The young workers who had come with the leader did their best, rising and speaking, one after another, a few earnest words. The unkempt man, the small boys and the girl who had "spells" sat apparently unheeding or unmoved by all persuasive invitations to take some part. Neither did a face change when, at the close, the leader extended the invitation which never failed to go forth from the meetings at the little mission.

They were not allowed to shuffle out into the darkness without a handgrasp, but they made their escape as soon as they could.

Through the dreary streets, with his feet growing wetter at every step, walked the unkempt man. Once he stopped irresolutely at a particularly bright corner, then pushed on till he reached a little, leaning house on a forlorn side street. Not so very long ago there had been a thin-faced woman always waiting at the door for his coming, and a little tow-headed boy springing at him with a shrill, ecstatic shout from his hiding place behind her gown. In these later months, when only a shut door greeted him, a door which opened on its rusty hinges with a sharp groan, he often delayed his coming. He would probably have been at that very moment in a far worse though more alluring place if it were not for a memory of that last hymn they had sung at the mission. He had heard every word of it, with a dimly understood emotion, while the discouraged young workers thought him a particularly stolid, indifferent creature—"Anywhere with Jesus I can safely go." The thin-faced wife used to sing it about her work, with the tow-headed boy joining in, in a piping treble. He paused just a moment on the threshold, with a vague wish to postpone his encounter with the dreariness of the tiny, empty rooms. "Anywhere with Jesus?" That feeble fluttering in his heart—was it a regret that he had not risen at the mission in response to the invitation of the man with the pleasant, kind young face? Did he feel that, if he had only done so, the thin-faced wife and the tow-headed boy might seem not quite so far away?

He pushed open the door, muttering to himself a disjointed word or two. It "didn't matter," and then a contradic-

tion in the next breath; he guessed he "would stand up next time"—it might sort of make things easier some way.

The little boys who had jostled each other in the meeting and made themselves so obnoxious in the singing were careering down the street, splashing through the puddles and pushing each other with more or less good nature. One of them broke into a snatch of rude song—the air was one they had been singing in the mission, but the words were of his own composition, an inspiration of the moment not pleasant to hear, born of the chilly discomfort of the night, his insufficient clothing and a fierce, resentful craving of his ill-nourished little body. He was alternating the singing with a mimicry of the young workers, who represented such a comfortable, different world from his; and in the midst of the laughing applause he was astonished by a sharp push from one of his companions and a resolute little voice. "You quit that," it said; "you'd ought to be ashamed; the songs was real pretty and they was nice folks, and there you set tryin' to break up the meetin' by cuttin' up, an"—

"So'd you," retorted the boy, but without much heat in his voice.

"Anyhow I'm goin' again," said the champion of the mission. "It's warm an' nice there, and somethin' about the singin' an' all makes you sorter–sorter"—He was at a loss how to finish his sentence and broke off. "I'm goin' to get ma to go next time," he added; "she likes singin' an' it'll sort o' cheer her up." He looked at them defiantly, but they did not deride him. Perhaps they too had mothers sorely in need of a little cheering up.

The girl who had "spells" was dragging her way home. The rain had turned into a fine sleet now which stung her face. It was a wretched little house into which she turned, and they were coarse, unpleasant faces that looked up at her. There were times when her reception was a push or a blow, but sometimes they stood aside, as if with a shrinking from her. It was always so on mission nights, when she came in with her face wearing a strange expression—not the look that suggested the imminence of a "spell," but one that would have been infinitely more touching to the workers at the mission if they had seen it—a questioning, groping look and a faint gleam as if some one had whispered something comforting to her, some promise vaguely pleasant that she had not the ability yet to quite grasp. She was singing to herself, with a very imperfect rendering of the time and tune, the words that were haunting the unkempt man in his little lonely house—"Anywhere with Jesus I can safely go." They listened while they seemed not to hear.

Anywhere with Jesus I can go to sleep,
Where the darkling shadows round about me creep,
Knowing I shall waken nevermore to roam,
Anywhere with Jesus will be home, sweet home.

They looked at her rather nervously. "You'd better go to bed," one of them suggested. She was wont to turn on them with a sharp retort at such suggestions and with an unpleasant light in the black eyes. Now she looked at them quite gently. "I dunno but I'd better," she said. She was stumbling up the stairs, but turned back from some undefined impulse. "Good night," she said, briefly. They stared after her, such civilities were rare in their lives.

In a far different street, where pleasant houses stood on either side shining forth a welcome, walked the four young workers.

"I don't know," one of them was saying, "but you were right about our giving it up—for the present, anyway. Perhaps some one else will take hold of it, but we don't seem to get any results."

Pulpit Topics—a Reform Needed

BY H. PORTER SMITH, CAMBRIDGE

I believe in ministers, missionaries, and some evangelists. For what they have done for me and mine, for their works' sake, I am the ministers' friend. I believe the pastor should generally have his way and say in church matters. His path is usually a safe one. A minister of my acquaintance was said to be "as wise as a serpent and harmless as a dove," "with about nine ounces of dove to one of serpent." We do not want that overbalance of dove. We do not expect him to be "*full* of grace and truth"—just yet. Count me on the minister's side, for his aim and purpose are to be on the Lord's side. There, my observation and experience teaches, he may be found. In this spirit I write.

Look at the Saturday evening papers. On the same evening look at the gates of some of the temples. Here are a few things that are lifted up to draw all men to the Sunday services, by Congregational, Methodist and Baptist ministers in this vicinity: Family Jars, To Wed or Not to Wed, and the Kind of Girl to Marry, The Music of Life, The Minister Burning His Manuscript, *Servus Servorum Dei*, Brimstone Corner, or the Modern View of Hell, Come and See the Ghost, The Pet Tiger, The Great Murder Trial (four Sunday evenings devoted to that subject), Phantoms (four discourses on that topic, the last one telling of the phantoms passed away). These are fair specimens of what one will see.

In a city not a hundred miles from Boston an evangelist has been helping (?) pastors of the three named denominations the past winter. Hen, conspicuously posted throughout the city, was one of his topics. Pancakes was another. Commencing his discourse on the former he said, "I take my text from a hencoop, to which some of the Scribes and Pharisees present may object." He then read those tender words which our Saviour uttered when, with tear-filled eyes, he looked upon Jerusalem: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." This is painful to think of; it is painful to write. The evangelist spoke to an audience composed largely of Christ's disciples, yet I do not understand that any one of them immediately left the church. It must have been the impulse of many to do so. Perhaps it was better to remain and pray. Let us hope this is an extreme case. Does it not show the tendency when "topics" are substituted for Scriptural expositions? "Sensationalism and excessive evangelism are the two alarming features of church life here," writes a friend from that city. By excessive evangelism he means that appeals are largely made to the emotional nature.

Ministers have their temptations. To be popular is one of them—I will not say peculiar to them. It is not altogether a worthy motive; nevertheless, what is more popular today than the gospel, pure and simple? We are compassed about with a cloud of witnesses to this fact. On this rest the name and fame of Spurgeon and Moody. "These evening services will be popular only as the gospel is popular," said my pastor, Dr. McKenzie. It seems to me, after listening to him twenty-five years, that the popularity of the gospel is still his drawing power.

A word to my fellow-laymen. If you do not approve of this sensationalism, you must not lay all the blame upon the minister. He wants to reach the 5,000 in some way as well as catch the ear of the "four hundred." Let us remember this: the responsibility for the message given from the pulpit rests upon you and me in a large measure. Shall sermons in the main be Scriptural expositions holding forth the Word of Life, or "topical" discussions holding forth some socialistic question? Lifting up Christ that he may draw all men unto him, or lifting up some striking theme to draw all men to the Sunday night meeting? There is but one answer.

To hold the minister to the preaching of the Word and uphold him by their presence and faithful co-operation is a special and definite work of laymen for the minister.

The "glad tidings are for all people." Let us, ministers and laymen, put our whole confidence in these "tidings." Let the Watchman's call ring clear and true. Then may it be said again, "Behold the whole city went out to meet Jesus."

Rev. C. M. Sheldon leaves for England May 23 on the Teutonic. His first address will be given, June 3, in the Liverpool church of which Rev. C. F. Aked is minister. Soon after that he is to speak at Glasgow and Edinburgh, and will address the International Endeavor Convention in London, July 14. It is safe to prophesy that the advent of no American or European shores this summer will occasion more popular interest than Mr. Sheldon will create. He has already disposed of the $5,000 which was his share of the profits accruing to the *Topeka Capital* during his week's editorship of the paper. One thousand dollars he gave for Indian famine relief, and the remainder was distributed among local charities. When he returns from England, which will probably be about the last of August, he has placed himself at the disposal of the Christian Endeavor Society for the months of October, November and December. He will address the state conventions, and a great many applications are coming in to Secretary Baer for his services in other directions. Mr. Sheldon in the last *Outlook* tells of the many bogus interviews that have appeared in the secular press during the past three years purporting to be expressions of his views, and he includes a prominent cheap religious weekly of New York city in his indictment. His own experience, he thinks, warrants him in saying:

No more serious charge can be brought against a certain proportion of the press of this nation than the charge of lying, of gross exaggeration, and of a failure to verify the statements which it is every day printing as "news."

The Modern View of Old Testament Prophecy

IV. Does the Prophet Claim to Be God's Spokesman

By Prof. Samuel Ives Curtiss

1. One of the most important doctrines in the estimation of our older theologians is that of the inspiration of Scripture. Naturally enough we are inclined to test the prophet's relation to God according to the theological formula of inspiration, and yet it is not a test that is set forth in prophecy. The prophet rather represents himself as God's messenger or spokesman. At times there is a singular psychological blending of the personality of the prophet and of God himself, so that the prophet speaks as if God were speaking directly to the people [Amos 2: 9–16; Hos. 11: 1–11; Isa. 1: 10–17; 10: 5–11; Jer. 5: 1–19; Ezek. 18: 23–32]. Hence we may say in the most emphatic terms that the prophet is consciously God's messenger or spokesman. He is as truly under God's control as if he were inspired. The result is the same, although the statement is different.

2. While the prophets in so many words do not lay claim to divine inspiration, they repeatedly affirm that they speak for God. This they do in general terms, wherever they describe their call to the prophetic office [Amos 7: 14, 15; Hos. 1: 2; Isa. 6: 8–12; Jer. 1: 5–19; Ezek. 2: 1–3: 11], and in each particular instance they sign and seal their utterances as the word of God [Amos 1: 3, 6, 9, etc.; 3: 1; 7: 1; Hos. 4: 1; Isa. 1: 1, 10, 18, 24; 2: 1; 3: 16; 7: 3, 10; 8: 1; Jer. 2: 1, 2; 3: 6; 7: 1–3; 8: 1; 11: 1, 2; 16: 1, 2; Ezek. 1: 3; 2: 1; 3: 1; 4: 1–3; Isa. 11: 1; 43: 1, 10, 14; 45]. But Hosea makes less of an appeal to divine authority than any other prophet.

3. It must be admitted that the false prophets also claim that God sent them and adopted a regular prophetic formula "oracle of Yahwe" [Jer. 23: 31]. We are also reminded of the Biblical language in attributing everything to God by the inscription of the Moabite Stone, which represents king Mesha as saying: "And Chemosh said unto me, Go, take Nebo against Israel . . . And the king of Israel had built Yahaz, and abode in it while he fought against me. But Chemosh drove him out from before me . . . And Chemosh said unto me, go down, fight against Horonen," etc. [Driver, Notes on the Hebrew Text of the Book of Samuel, pp. lxxxvii., lxxxviii.] It is undoubtedly true that the ancient Semites considered each important act of their lives as under the superintending care of deity, so that the claim of the Hebrew prophets that they are messengers or spokesmen of God, although made in all sincerity, does not necessarily prove that they were such in fact. The test must, after all, be in the prophecies themselves.

4. But we may say decisively that the character of the utterances sustains the claim that they are spokesmen for God.

It is true that in art, whether in poetry, music, painting or sculpture, men rise to the representation of the highest ideals through the cultivation of natural endowments; and it may be claimed that the lofty moral and religious ideals which are presented in prophecy are purely natural productions, having no more of the divine than exists in every man. This is substantially Kuenen's naturalistic theory of prophecy.

But there is a great difference between the ideals that are found in poetry, music, painting or sculpture and the moral and religious ideals that we find in prophecy; a great poet, musical composer, painter or sculptor is sometimes almost deified. His transcendent creations bring him crowds of admirers. But the great prophet is a lonely man; he is an unpopular man. The experience of Elijah was to a greater or less extent that of every prophet: "And he said, I have been very jealous for the Lord the God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" [1 Kings 19: 10]. The ideals which the prophets present run counter to human nature. They are entirely in advance of their time. Being above human nature, we must agree with the prophets in attributing to them a divine origin. We have a good illustration of the relation of the prophet to God in the relation of Christ to the Father and in the relation of Paul to Jesus Christ. Christ claims for himself to have constant communion with the Father and to speak the words which he gives him to speak [John 8: 26, 38; 14: 10]. In this respect Christ, although in a unique sense, was a prophet. He was the announcer of God's will. But his work as a prophet led directly to his crucifixion. Now the revelation which Jesus Christ made to Saul [Acts 9: 4–6; Gal. 1: 11, 12] completely changed the current of his life. Instead of being a leading member of the popular Pharisaic party, he began that career of disgrace and suffering which led to martyrdom [Phil. 3: 7, 8; 2 Cor. 11: 23–28]. His career was distinctly and necessarily unpopular, because he ran athwart the popular current, and the nature of his message, which was so unpopular, was due to the fact that it had been revealed to him by Jesus Christ, that it was an ideal of living higher than any conception that had been given to mankind before, that it cost self-surrender, the crucifixion of the flesh. Paul may be considered a type of the prophets, and it is evident that he did not learn his gospel, but that he received it through the revelation of Jesus Christ. His gospel cannot be accounted for on any natural principle.

Nor can the preaching of the prophets be accounted for by a theory of natural development. The ideals which they set before the men of their time were so far above and beyond it that they justify their claim that they had received their message from God himself. The divine cannot enter into human life and lay its demands on it without suffering martyrdom in feeling, if not in fact. The prophets were not cranks; they were bearers of divine illumination, and that the world could not endure. The agonies which they were called upon to suffer are indicated by Jeremiah: "Woe is me, my mother, that thou has borne me a man of strife and a man of contention to the whole earth" [Jer. 15: 10 ff; vs. 15–21].

If we turn to Amos, we find him advocating a morality, and a sincerity in worship, which was entirely contrary to the spirit of the age, and infinitely in advance of it. At great personal sacrifice the prophet leaves his flock in the southern kingdom to minister in the northern kingdom, because God had commanded him. In discharge of this command, he came into direct collision with Amaziah, the priest of Bethel [Amos 7: 10–17]. Every consideration of self interest would have led him to have heeded Amaziah's warning, "Prophesy not against Israel, and drop not thy word against the house of Isaac." We must say that Amos's claim is justified, that he is speaking for God. So, too, Hoses, who is very sparing in representing himself as God's spokesman, rises to a moral height far beyond his time. We feel that while his thoughts are expressed in language adapted to his age, and growing out of his own experience, that no one who had not had a revelation of the love of God could speak in such terms of tender entreaty. Nor can we doubt that when Isaiah describes the vision in the temple and tells us of the divine voice that he heard and of his response that he is speaking the truth [Isa. 6]. His ideals are inexorable. He sets forth with the utmost clearness the doctrine of the remnant, and draws in brightest colors the picture of the Messianic king. Having seen the King of kings, and acting under his commands, he was brave enough to confront King Ahaz [Isa. 7: 10–17], and since he had felt the divine hand laid upon him, he was ready to maintain his stand, although he was charged with being a conspirator against the government [Isa. 8: 11, 12].

In Jeremiah we find the conflict between patriotism, the tenderest love of his people and the message which was given him. He gives a most impressive account of the struggle between this natural feeling and the power of God, who was using him as his messenger: "O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am become a laughing-stock all the day, every one mocketh me. . . . And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" [Jer. 20: 7–9]. Jeremiah went entirely counter to the men of his time. He showed that they could not be saved because the temple of the Lord was in Jerusalem, and, contrary to the general belief, insisted that if there was not reformation Israel must be destroyed and Jerusalem taken. Ezekiel possesses less that seems distinctively divine, and yet there is no reason from the contents of his book for doubting that he was God's spokesman to the exiles. Second Isaiah [40–66] presents ideas far in advance of anything that had been preached to Israel in the conception of God and in the duty that is required of man, especially

in the work that is assigned to the servant, and in his calling to proclaim God's truth to the nations. Now since the message of the prophets, on account of its claims for spiritual worship, for love and obedience to God, for unselfish and noble living, is entirely contrary to the spirit of the age of each prophet and the natural tendencies of the court, we cannot deny the claim of the prophets that they spoke for God, and that their message, whatever human limitations may appear, had been divinely revealed to them.

Brethren, Play Golf

BY REV. HENRY E. BARNES, D. D.

The usual "Irishman" who makes remarks is reported to have characterized golf thus: "You knock a quinine pill all over a ten-acre lot. It takes you a quarther of a minute to hit the ball and all the afternoon to find it." Still the sport is becoming, with good reason, common among all lovers of outdoor recreation. A man of large affairs and large and corpulent physical proportions, averse even to a short walk, was introduced to a golf field last spring. The friend who introduced him now says, "He rarely lets his business interfere with his golf," and finds the exercise, including walks of four or six miles at a time over the field, proving the best and pleasantest of "anti-fat" medicine.

Many clergymen are now called "golf-fiends" for their keen enjoyment of the vigorous, but not exhausting, exercise. It is capital, exhilarating sport and sensible and profitable, even for those who are neither young nor stalwart. You may play a match game out on broad fields with your friend or acquaintance or play by yourself with about equal pleasure. You may seek to beat your friend or to beat yourself. You may ponder on any subject of interest to you with your mind entirely free and in a pleasurable glow because of the sport anticipated, when with "brassy" or "cleek" or "midiron" or "niblick" or "lofter" you send the ball hurtling toward the "putting green," in the center of which is that "modern cup of Tantalus," the iron hole into which you would "put" the errant ball. Your walk of a mile or two in making the round is a joy, never a weariness, because of the object in view and the mind's exhilaration.

On the "putting green" coolness, patience, caution, precision come into play. Two "drives" may have taken your ball gayly through the air from "tee" to a fine approach to the putting green, but the two strokes may become four or six or even eight ere the "cup" aforesaid has the ball in its depths. This is depressing only for an instant, for here is the next "tee" and drive and hole demanding your attention, and you struggle to "do better this time." Quite likely you do worse. Still calm and coolness must prevail, for hope of better success is always alive.

Now comes your finest training in patience and forbearance. After a most successful stroke the soaring, bounding, rolling, provoking ball is lost! No scolding the caddie now, but steady, manly, silent search with him, not "all the afternoon," but possibly greater or less part of a half-hour—or the production from its pocket of another ball which is financial outlay. Conscience has its opportunity as well as the spirit of fair and honorable sport, when there is temptation surreptitiously to move the ball a trifle or make way with obstacles for a better position, to be forgetful conveniently of the number of strokes or take "caddie's" count, which is usually optimistic; or not to accept gracefully the fortune or misfortune of the "hazard" or other "grief."

A lady playing on the golf course the other day suddenly leaned on her club and with serious face said to a clergyman innocently enjoying the sport: "Doctor ——, do you know you are playing a game that occasions exhibitions of hot temper, even to sudden breaking of golf-clubs against tree or rock, and do you know of the profanity also occasioned?" The reply was that no game could be less an explanation or occasion for such things, unless violent temper and profanity were common under other conditions. True, there is a well-accredited story of a judge who sternly asked a lad about to be a witness in court: "Do you know the nature of an oath, what an oath is?" "I should say I did," said the boy; "ain't I your caddie?" So the game evidently furnishes a fine field for self-control, as the average human being will admit.

All three of the sexes indeed, "men, women and clergymen," in Sidney Smith's parlance, may play golf with benefit and continual exhilaration withal. For poor players, comparatively, there is opportunity for the heroism of sport, *i. e.*, continuing to play for sport's sake when skill and success are not rapidly achieved. The rules of the game require also the observance of many little courtesies, a training in which is not wholly needless in the case of clergymen. Brethren, play golf!

The Montgomery Conference on the Negro Problem

In the meeting at Montgomery, Ala., last week of the Southern Conference upon The Race Problem a significant forward step has been taken toward the solution of that question. It was shown that Southern men and Northern men can meet and discuss with utmost kindliness the questions which for these later years have most bitterly divided them. Moreover, the South will feel freer to deal in its own way with certain questions which confront it without fearing to excite suspicion at each step that injustice and wrong are going to be done intentionally to the Negro.

One or two small matters there were which one might criticise. There was overmuch protestation of the superiority of the white race, and sometimes almost hysterical expression of determined resolve that the white man shall rule at any hazard. The bugbear of "Negro domination" was present in thought at all the sessions. Aside from these little defects—and they were little ones—and the ridiculously pessimistic tone of one paper, the whole spirit and management of the conference were admirable. There was ever a kindly spirit expressed and evidently felt for the Negro, and a desire for his welfare as well as for that of the white race.

In methods proposed to meet the dangers which the South fears there was great diversity. Therein lies large hopefulness. The South is earnestly looking for light and seeking for help. Upon the franchise question propositions ranged from that of Mr. John Temple Graves, who wished to see the Negroes removed entirely from the Southern States to some undefined region where they might work out by themselves their own salvation or damnation, to that of ex-Governor McCorkle of West Virginia, who argued with manly earnestness for an educational qualification to be applied honorably and fairly to black and white alike. Dr. Frissell of Hampton and Dr. Curry of Washington, the one a Northern man, the other intensely Southern in all his sympathies, argued that popular education of the right kind would gradually remove all sources of trouble. It was inspiring to hear Dr. Curry, on his native soil, to his own people, urging with the energy of his masterly oratory the largest opportunities for all alike, white or black, and the primary duty of the state to afford a substantial education for the children of all its citizens. And he was cheered to the echo in this "cradle of the Confederacy."

This may pass for a sample of the spirit of the conference. At the meetings especially devoted to the discussion of the religious conditions of the Negro and to lynching the same admirable spirit was displayed. Lynching was deplored and denounced, and, better still, temperate and judicious measures were suggested for doing away with it. And the Christian people of the South, speaking through two of the papers, charged themselves with the guidance of the religious life of the colored people, from whom in church organization the Southern people ought never to have been separated.

Mr. Herbert, once Secretary of the Navy, opened the conference with a wise and temperate view of all the phases of the problem and closed it with a brief address, in which he paid tribute to the share the Negro had had in bringing about the growing prosperity of the South and urged the duty of the white race to do all in its power to advance the Negro in all his legitimate aspirations. It may be said that his was the prevailing spirit of the whole conference.

W. E. H.

Current Thought

WHAT NEW YORK CITY NEEDS

The anarchic license and the bloody terrorism of revolutionary Paris probably work less mischief in the body politic than easy-going indifference to public crimes. At any rate, they originate in a sort of divine madness, and they tend speedily to cure themselves. But spasmodic virtue is dangerously deceptive; it goes on and on, ignorant of the true facts of the case, until the case tends to grow desperate and the last state is far worse than the first. "We have good nature enough," said Emerson of his country at the time of paltering on the Fugitive Slave Law; "what we need is justice with heart of steel." That is it—a certain tenseness of moral fiber which will not trifle with civic wrong. There is a time for tonics and restoring medicines, but there is also a time for relentless surgery, and those are the truest friends of the patient who, like nature, are cruel to him in order that they may be very kind.—*The Spectator.*

A PROPHECY

The United States, when the organization of our new dependencies is all completed, will consist of sovereign states with full power; of territories over which the Constitution extends, and in which the entire legislature is elected by the people but the executive officers appointed and paid by the Federal Government; the autonomous group of Hawaii, in which all the officers and legislature are elected by the people and all expenses paid by them; and the dependencies of Porto Rico and the Philippines, in which the executive officers are appointed by the President and paid out of local revenue, and in which legislation is divided between an executive council appointed from Washington and a local legislature elected by the people. In all this area, state, territorial, autonomous and dependent, judicial appeals are provided to the Supreme Court of the United States.—*The Churchman.*

SHALL THE FIFTEENTH AMENDMENT BE REPEALED

It might as well be attempted to repeal the Constitution's preamble as to strike out that amendment. The republic has lived under it a trifle more than thirty years, and if it can survive the infliction of the moral law it ought to be able to carry the burden of the principle of the Fifteenth Amendment. It states nothing but an abstract principle of justice and elementary human rights. In practice it may be nullified, even flaunted, but it can no more be uprooted in this democratic republic than the Ten Commandments can be torn from the Christian gospels. When the Fifteenth Amendment is repealed, give us a new Constitution framed on frankly aristocratic, oligarchical, or even monarchical, lines, which shall be a confession that the old charter of the republic's liberties was a failure under the conditions which it had to face. —*Springfield Republican.*

Chicago and the Interior

The Case of Professor Gilbert

In appearing again before the board of directors, Professor Gilbert affirmed his belief that he and they are in substantial accord on all the great facts of the gospel, accepting as he does Jesus as a personal Saviour, his will as the law of life, and his service as the highest duty. He believes that Jesus died for our sins according to the Scriptures, rose from the grave the third day, is seated at the right hand of God, was, and evermore is, the revealer of God and the promised Redeemer of the world. He regards the differences between the board and himself as speculative, and insists that liberty of investigation be granted in accordance with Protestant principles in the study of the Bible. He says that he has never denied the personal pre-existence of Christ, only that this doctrine is not found in the words of Jesus. His position is a purely exegetical one. Nor has he denied a metaphysical relationship between Jesus and God. This he affirms is not claimed by Jesus. The union is one of character, is ethical. Yet there may be, he admits, another kind of union, but of this the gospels have no knowledge. Professor Gilbert claims to be a New Testament Trinitarian without positively asserting the metaphysical identity of Jesus with God. He asks only that every statement he has made shall be tested by the text of the gospel.

From his volume on the revelation of Jesus he has been understood to teach that the pre-existence of Jesus was ideal, that he was not of the same nature with God, that his union with God is a moral or ethical union, that he was a human not a divine being, and yet that he was the Messiah. Unwilling to proceed hastily or to take any action which might injure the professor, and at the same time anxious to stand by the doctrines of faith which the seminary was founded to teach, the directors adopted unanimously the following resolution:

That leave of absence for one year be granted to Prof. George H. Gilbert in order that he may prepare and publish the volume completing his system of New Testament teaching. Provided, that the volume in question shall be prepared for publication and advance sheets be placed in the hands of the directors not later than the first of April, 1901, and that if the accord hoped for with the doctrinal standards of the seminary fails to be developed to the satisfaction of the board at its annual meeting—previous to which the book shall not be published—at that date Prof. George H. Gilbert shall withdraw from the faculty of the institution. . . .

The action was communicated to the professor through Dr. George R. Merrill and the following answer returned:

In the resolution which you adopted yesterday and tendered me through Dr. Merrill I recognize with gratitude the same generous personal regard that has characterized all your treatment of me. I accept your proposition in the spirit in which I believe it was made and shall give myself at once, and gladly, to the special labor which it contemplates. I trust that I shall be enabled, by the blessing of God, to serve the seminary acceptably in the coming year. I may add that all my colleagues with whom I have been able to speak approve the action of the board and advise my acceptance.

To this action the triennial convention made no objection, although in dropping two or three directors, whose service has been extended and valuable, and putting untried men in their places some have seen a rebuke of what most regard as very generous treatment of Professor Gilbert. It is doubtful if the new board will be any more tolerant than the old one has been or any more considerate of personal feeling or more faithful to the interests of the churches of the Northwest. For one thing all are grateful. There has been no recrimination. Nothing has been said or done to create bitterness of feeling. Nor has there been any effort to repress freedom of research or instruction, although the directors have felt themselves under obligation to see that sound doctrine, as defined in the standards of the seminary, has been taught. The testimony of the examining committee as well as that of the students was favorable to Professor Gilbert. In fact, the spirit and methods of his teaching were warmly commended. But from his exegetical conclusions there has been well-nigh universal dissent.

The Seminary's Yearly Festival

The past week has been anniversary week. Examinations, written and oral, have been held, and for the most part with satisfactory results. Members of the graduating class have already secured places, and those who are going as missionaries are under appointment. The health of the students during the year has been unusually good. Not a single person has been laid aside by illness nor has any use whatever been made of the seminary bed, which Dr. Pearsons some years since endowed for the use of students requiring hospital care.

Retirement of President Fisk

An octogenarian, though erect and vigorous in body and mind, President Fisk, after forty-one years of service as teacher of sacred rhetoric, has deemed it wise to resign his chair. The board of directors have accepted his resignation, but have made him professor *emeritus*, with half salary while he lives. The withdrawal of one who has been so prominent in the counsels and work of the seminary could not fail to give character to all the anniversary exercises. It was referred to again and again during the alumni meeting Tuesday. Tuesday evening at the alumni supper in the Union Park Church all the addresses were reminiscent and appreciative of President Fisk's work. In these addresses the alumni, the faculty, the board of directors and the students were represented. Dr. J. W. Fifield, in speaking for the alumni, presented the president with a copy of the costly edition of Tissot's Life of Christ, and with an album made up of leaves which had been sent all over the world in order to obtain autographs of men trained in this seminary. At the reception which followed in Fisk Hall, although the addresses were somewhat more formal, they were not a whit more hearty than those made around the tables at which students and faculty broke bread together. Here Dr. N. A. Hyde spoke for the directors, Prof. H. M. Scott for the faculty, Rev. L. L. West for the alumni and Dwight S. Bayley of Denver of the Graduating Class for the students. Letters were read from presidents and professors of Eastern colleges. President Fisk's reply was felicitous. It was carefully written and gave a brief, but lucid, history of the founding, growth and work of the seminary. Not only was there sincere sorrow at the retirement of the president from his seminary duties, but deep sympathy was felt for him on account of the recent death, after a long and painful illness, of a beloved son. Within the last few days the mother of Mrs. Fisk has passed away.

The Triennial Convention

This convention, composed of the faculty and directors of the seminary and of representatives of the local associations of the Northwestern states, met May 9 in Union Park Church and elected Hon. T. C. McMillen of Chicago moderator and Dr. J. W. Fifield scribe. The attendance was large. This body controls the seminary. It elects its directors and supervises its work. The papers presented concerned the seminary alone and were received with every mark of favor. In the work of the foreign departments there was special interest and universal approval of the action of the faculty in raising the standard for admission, and in granting aid only to those students whose health, character and scholarship give promise of future usefulness. Although buildings and equipments are valued at $373,000, and the endowment and scholarship fund, not all of which is productive, amounts to $972,000, at least $500,000 more will be needed to enable the institution to do the work to the best advantage for which it was established. Mrs. Arthur Farrar gives $5,800 for an organ for the seminary chapel. It is understood that no effort will be made immediately to fill the chair which President Fisk has vacated. Perhaps as the office of president was created for him the seminary will, for the present at least, get on without a president. It did so for many years, and might well continue to do so.

Graduation Exercises

The exercises of the Graduating Class were held in the First Church, Wednesday evening. Nineteen in the English department received diplomas. Six from the German, four from the Danish-Norwegian and thirteen from the Swedish department were given papers representing their standing and attainments. At present foreign born students outnumber the native. This shows the importance of the work which the seminary is doing for our foreign born citizens.

The graduating exercises are not conducted after former methods. A member of the faculty introduces the class to the audience, one of the number, chosen by his mates, represents them in an address, a well known minister welcomes the class to the ministry, farewell words of wise counsel are spoken by the president of the seminary and degrees are conferred, followed by a service of consecration, in which responsive reading of carefully selected passages of Scripture, song and prayer are the prominent features. This year the address representing the class was on the motives of the Christian ministry, and was given by Chauncey C. Adams. Dr. J. B. Gregg welcomed the class to its ministerial service and Dr. Goodwin offered the consecrating prayer. The music, under the charge of Professor Chamberlain, was eminently appropriate.

The Methodist National Conference

This great body has continued its work through the week and will remain in session until May 29. The missionary bishops, Thoburn of India and Hartzell of Africa, have read reports of the wonderful work accomplished in those countries, and the proposed constitution of the church has been discussed. Bishop Warren for the committee, appointed four years ago to find out what the organic law of the church is as represented in the articles of religion, the legislation by the quadrennial conferences and the book of discipline, made a report early in the week which with few changes will probably be adopted. It was what one might call a codification of existing laws, and is remarkable for its clearness and brevity. Portions of it are not likely to be adopted without warm debate. Thursday morning there was no little feeling over the question of admitting women to future conferences. Dr. Buckley was not the only one opposed to doing so. Even the former advocates of the measure are said to be losing heart in it, and are coming to think that having admitted laymen to an equal representation with ministers it is just as well to go no further at present.

The conference seems inclined to do all it can to limit the power of the bishops. Ministers object to the rule of any one bishop for any long time in any one place. One of the most prominent members of the conference said boldly that he did not know any bishop in the church to whom he would be willing to

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The Home

The Coming of Spring

Once more Spring's dear, remembered thrill
The winter's heart went through—
Out came the willow silverly
And white the shad-bush blew.

A voice went thro' the emerald land
And "Wake, wake, Robin," cried;
A brook burst out in laughter sweet,
And straight the winter sighed.

The gay wild-currant saucily
Came stepping out in red—
A dear, delicious light-o'-love,
With blushes overspread.

A little meadow that I know,
Ran suddenly to gold,
Till every lifted buttercup
Had more than it could hold.

The yellow finches perched and sang
Their few notes sweet and loud,
Or drifted up against the blue—
A bright, melodious cloud.

But oh, but oh, the meadow-lark!
And oh, the song he sang!
All rapture, passion, tenderness
Ached thro' me while it rang.

And as I listening bowed my head
To hide the springing tear,
Lo, all about me—violets!
And Spring herself was here.

—*Ella Higginson.*

The Wrong Emphasis

"The trouble with our present educational methods is that they dwell too much on facts and not enough on feeling," declared a thoughtful mother, discussing the education of girls. And yet, as she went on to say, woman's field being the home, it is of paramount importance that she should have her emotions wakened and educated. The kindergarten gives the right start in this direction, but among older school children the emphasis has commonly been placed on knowledge rather than on feeling or expression. Dr. Stuart H. Rowe, in a recent book, makes this same criticism of schoolroom methods and points out the results to be sought. In reading or in literature, for instance, the real aim should be to *enjoy* good literature, not to know all about when and where it was written and to explain the allusions made. Children will never learn to feel good literature by picking a sentence to pieces word by word. In history, also, the aim should be not merely to know exact dates and figures, but rather to inspire the pupils, to create in them ideals, to give them wider sympathy and feeling as well as wider knowledge. Our best teachers are beginning to realize this. But are we not all of us in danger of placing the emphasis on knowledge rather than life, on brains rather than heart?

Facing Middle Age

"The terrible forties" is the French characterization of middle age. And there is no evading the fact that this is a trying period to most women. They have outgrown youthful enthusiasms and hopes along with the clothes and colors which were becoming to them in the twenties, yet they have not reached the serenity and ripeness of old age. In the forties life has a tendency to settle into a dull routine and it takes a vigorous effort, a sharp turn aside to get out of the ruts. A college professor who realized this resigned her position and became an editor, finding rejuvenation in complete change of profession. Another teacher of our acquaintance is pursuing a course of thorough scientific study and investigation in her leisure hours, and her friends say, "How young you look!" Hundreds and thousands of women have found a similar renewal of life in clubs. Frequently a trip abroad or a bicycle answers the same purpose. Olive Thorne Miller began her study of birds in middle life and says: "I think every woman over forty-five ought to take up a fad. She would be much happier and better." It does not matter how this result is achieved. The main point is that the middle-aged woman who feels old and weary and cynical needs a change—a change of environment, it may be, or of thought, of interest, of outlook.

Reading Aloud

According to Bliss Carman the best test to apply to a book is to ask whether it is good enough to read aloud; if so, it is a piece of good literature. But who reads aloud in these days, when a volume is rapidly glanced through at one sitting? The fine art of reading is almost a lost accomplishment. Few grown people of the present time spend long evenings in this way as did Ruskin's parents, while the lad listened in his cozy corner. Our modern reader is unsocial, desiring neither to share his book nor having patience to listen to another's reading. But we cannot forbear a plea that for the sake of the children the practice of reading aloud be kept up to some degree in the family circle. Even from a physical standpoint, it is excellent exercise, strengthening the throat and training the vocal organs. The mental drill, too, of reading at sight, looking ahead to see what is coming, grasping the meaning and giving it forth with intelligent emphasis, correct pronunciation and clear enunciation is a strong argument in its favor. Moreover, an intelligent and sympathetic reader, without affectations, is capable of giving as much pleasure, in his way, as an agreeable singer.

When Unselfishness Is Sin

BY CAROLINE BENEDICT BURRELL

The sin of selfishness might almost be said to be the root of all evil. Diatribes might be written against this enemy of public and private life. But it is a recognized evil. Ministers, teachers and parents warn us against it, and poor human nature strives to cultivate generosity and charity.

There is a sin rarer and far more subtle which sometimes works undreamed-of havoc in our homes—the sin of unselfishness. Most of us ordinary mortals are never guilty of it; it is the saints of the earth who are addicted to its practice. Their whole lives are made up of self-denial. It is almost their fetich. Whatever comes to them in its name is accepted, if not always welcomed. Nevertheless, such unselfishness is sometimes wrong and unjust.

Not many years ago a writer of some distinction worked himself to death in order to educate his two sons. He toiled at his desk, not only during the college year, but throughout the summer vacation, while the athletic youths were taking an expensive and unnecessary rest at the seashore. Friends remonstrated: "Let the boys earn part of their tuition by tutoring during the year; let them at least do something in summer!" The boys themselves were not unwilling to accept these suggestions, but the father refused to listen. They must be unhindered in their studies in term time; they must have recreation in their vacation. The result was what might have been expected. The father's health broke down, and the sons were suddenly thrust into business life, handicapped by their ignorance of its methods. Worse than this, they had been trained to think only of themselves, and as time went on they developed into hard and self-seeking men. "To love and be wise is impossible," says a Spanish proverb. The unwisdom of parental self sacrifice must answer for many such ruined lives.

But it is oftenest women who are guilty of the sin of unselfishness, since their temptations are especially alluring. We all know the good sister who from her brother's boyhood to his wedding day hangs up his clothing, collects his scattered neckties, arranges his bureau drawers and gathers the burnt matches from the carpet where he has thrown them, and so encourages him to be slovenly and dependent. How many tired wives, burdened with their household cares, sigh over the cruel unselfishness of their husband's sisters!

The mother who wears shabby gowns and home-made bonnets that her daughter may dress "like the other girls" does wrong. Her child has a right to her own share of self-denial in this direction, and in the less material sacrifices as well. The daughter should share the advantages of leisure, of music and travel. How much easier for the mother to relinquish all claim to these, rather than to take a portion of them! But unselfishness is sinful when it makes a daughter self-absorbed, vain or thoughtless. It is quite possible to pay too high a price for culture, or even education.

In many a home there is a querulous hypocondriac made an invalid and kept an invalid by the tender, pitying sympathy of a daughter or wife. How easy to be unselfish in the presence of the suffering of our dearest, how simple to minister to every wish, to gratify every whim! How difficult to be sensibly and wisely hard-hearted; to be cheerfully unbelieving in imaginary symptoms and deaf to painless sighs! Not all invalids—far from it—can be brought back to health by such treatment; but there are some who might be saved from many years of wearing illness were their loving attendants less unselfish. Doctors know this fact, but seldom indeed do they dare to state it.

In Leckey's new volume of essays, called the Map of Life, he insists upon "the danger of permitting the unselfish side of human nature to run wild without serious control by the reason and the will." Looking back over her life of utter unselfishness, Mrs. Oliphant writes sadly enough of the renunciation of ambition she made when the care of her

brother's family was laid upon her and of her resolution to bear all the burden alone: "Alas, the work has been done; the education is over. It seemed rather a fine thing to make that resolution, but now I think that if I had taken the other way, which seemed the less noble, it might have been better." Later on, when her sons were dead and she speaks of the unfulfilled promise of their lives, she says, "I had so accustomed them to the easy going on of all things, never letting them see my anxieties or know that there was a difficulty about anything, that their minds were formed to that habit, that it took all the thought of necessity out of my Cyrils' mind. It was a kind of forlorn pleasure to me that they never wanted anything, but this turns into a remorse."

As surely as there are laws of character, so surely may we destroy the best in others by bearing for them their rightful cares and trials. It is oftener more generous to divide a burden than to assume its entire weight. The truth is, it is easy, sometimes fatally easy, to smooth the path for those we love; but there is unselfishness which is a sin.

A Girl's Assets and Liabilities

BY LUCY ELLIOT KEELER

"I can row, play golf and tennis, fence, dance, skate," exclaimed Sarah Miggs, in a recent sketch by Miss Baylor; "I can dress extravagantly, I can play the piano and paint atrociously on china, I can speak French and German, I can ride and drive.

"I cannot dress myself. I do not even take care of my hands. I cannot cook a thing. I have no idea how to make coffee or fry eggs, nor how much of anything to give out for any meal. I cannot sew on the machine or with my fingers. I have no idea what servants ought to do, how they ought to do it, how soon they ought to accomplish it. I cannot take care of children. I faint in a sickroom."

Facing such assets and liabilities of a fashionable education, no wonder Sarah declared it something terrifying to become the head of a family on a moment's notice! Yet, sometime in her life, the sudden call to preside over the household of a husband, a father, a son or a brother comes to the majority of women. What will she do about it? Will she enter upon her duties boasting of the fact that the kitchen is undiscovered country, and confident that instinct will over-balance her ignorance? Or will she, rather, like Sarah Miggs, acknowledge her deficiencies and rise to meet them?

Sarah made a grand novitiate. What might have been learned almost unconsciously under a careful mother's eye she sought in training classes and the homes of more practical friends. Roastology, bakology, marketology, patchology, darnology, nurseology became her study and her practice. It was no easy task, and one which her wealth made apparently unnecessary.

"I am not going to be a fraud as a wife," she insisted to all remonstrances. "I am going to keep my share of the contract. I am going to take charge of Dick and his house and his children just as if I were a lawyer taking a case, or a merchant setting up a store, or a captain taking command of a ship."

The whole tenor of her future proved that she was right. To row, to play golf, to dress charmingly, to be conversant with the whole gamut of accomplishments is commendable, but no young woman who has not in some degree mastered the intricacies of domestic science is qualified to become the queen of the home and so arbitrate the destiny of a family.

Circulating Pictures

BY KATHERINE L. SMITH

The Woman's Educational Association of Boston and other philanthropic enterprises have been circulating pictures in an unobtrusive way for some time. But the success of the traveling library scheme was the incentive for working this idea out on a larger scale. That the love of pictures is innate and can be made a means for moral as well as intellectual training has been proved by the work in Wisconsin. This state ranks among the first as regards ability and organization in the traveling library movement and has carried out the idea of circulating pictures in connection with it. Miss Mary E. Tanner of the State Normal School, Stevens Point, Wis., moving in connection with the Wisconsin Free Library Commission, has been for some time working among the farmers in her neighborhood.

The pictures sent out comprise landscapes, marine views, flowers and other subjects reproduced in photographs or colored lithographs. They are neatly framed with a border of gray matting. Two pockets are pasted on the back. One contains the library card, and the other holds a short printed or written account of the picture and the artist. The name of the picture and artist is printed on the lower left-hand corner of the mat. Eyelets are inserted, or a brass hook attached, whereby the picture can be hung. When this is placed in a stout manila envelope it is ready for its travels.

The pictures go first to a schoolhouse, which is used as a distributing center, and from there to all the isolated workers in the vicinity. Many of these are foreigners; some are ignorant, but educated and ignorant alike are anxious to obtain them. The eagerness of the people to borrow them and their reluctance to give them up after an attachment of a week is often touching. Even the rough men as well as children enjoy them.

When these circulating picture galleries were first planned Miss Tanner went herself to the country schoolhouses and started them on their mission by gathering the people together and talking to them about the books and pictures. Later they were left in the care of the teachers, who invite the children and their parents to the schoolhouse on Friday nights and interest them in picture making, photography, the artists, etc. It is understood that the pictures can be taken home for a week, when upon their return new ones can be drawn. At the end of the school year, when they are returned to headquarters, requests that they may be sent back in the fall accompany them. To show the desolation of some of the communities to which these pictures lend cheer Miss Tanner says, "In a lonely cabin among the pines a woodcut of a coffin was the only picture to vary the monotony of the desolate walls."

These circulating picture galleries are of value, not alone in country communities, but among public schools and study clubs. In this line the University of New York has been doing effective service. Early in the fall of 1898, a list of pictures, mainly carbon prints and photogravures, ready for lending, was sent to all institutions connected with the university. These pictures included photographs of architectural monuments, great paintings and historical portraits. They were framed in quarter oak, were in two sizes, and were rented from two to three dollars for half the academic year, transportation paid by the university. The frames were left at the institutions which borrowed the pictures and new pictures when desired were sent to replace the old ones.

Fully thirty-five schools in the state availed themselves of the offer. The university then purchased the collection of carbon prints and photogravures which the Helman-Taylor Co. of Cleveland had been exhibiting in different states. This made it possible for schools to retain pictures to which they had become attached on the payment of a nominal sum. The university collection also includes now some 4,000 photographs and a dozen lanterns with over 700 slides. Numerous clubs and schools have borrowed these lanterns requesting slides appropriate to the study which they were pursuing at the time.

What has been undertaken in these states has been started in others and should be attempted generally. Newspapers and magazines, which are stored in attics or relegated to the waste paper basket, are full of beautiful, helpful pictures. The use of these not only promotes art but calls the attention of the average person to the excellence of our illustrated journals. It is remarkable what a little ingenuity can do with full page illustrations from *Scribner's*, *Century*, *Harper's*, *Ladies' Home Journal*, etc., and the colored supplements of the art journals. Mounted on cardboard, they form a fair nucleus for a circulating picture gallery. The Perry and the Prang reproductions of famous artists are good and wonderfully cheap, and as the work grows photographs will collect, private collections will be lent and poor indeed is the town which has not amateur photographers to lend assistance.

The best photographs have been found too expensive for farming communities, not alone on account of the cost, but because of rough usage. It is for this reason that if the pictures are good, even if they are cheap, no one need despair. To make these galleries practical they must not only contain good pictures but a selection that will appeal to the hearts of the community into which they are sent. Colored pictures are at first appreciated more than photographs. Beauty of mounting and practical adjustment of hanging and carrying must also be considered. The educational possibilities of these circulating pictures are only beginning to be recognized. With these few hints as to methods, perhaps enterprising individuals or organizations will be stimulated to extend the good work.

Closet and Altar

The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.

It is on still waters that there comes perfect reflection of the shores and sky. It is in still souls, unaffected by the winds of worldly ambition and desire, that Christ is best reflected for the hurrying, troubled world. The peace of God becomes the shadow of God's presence for those who have no peace.—*I. O. R.*

A steadfast faith begets a constant peace.—*John Mason.*

When the Spirit urges thee to secret prayer; or forbids thee thy transgressions; or points to thee the way in which thou shouldst go; and thou wilt not regard; no wonder if Heaven and thy soul be strange. —*Richard Baxter.*

Peace, perfect peace in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown?
Jesus we know, and he is on the throne.
—*Edward H. Bickersteth.*

The soul is such an instrument that no sooner is it set in peace with itself than it becomes an instrument in tune, a living instrument, discoursing heavenly music in its thoughts and chanting melodies of bliss even in its dreams. When a soul is in this harmony no fires of calamity, no pains of outward torment can for a moment break the sovereign spell of its joy.—*Horace Bushnell.*

Try to realize God's presence; the realizing it ever so little has a wonderfully soothing and calming influence on the heart. Say secretly: "The Lord is in his holy temple (his temple of the inner man); keep silence, O my heart, before him." The mind wants steadying many times a day.—*E. M. Goulburn.*

My God! Thou hast formed the eye, and shalt thou not see? Thou hast planted the ear, and shalt thou not hear? Thou hast made the heart, and shalt not thou take thought? I will roll my trouble no further than to thee, or, if that be beyond my might, I will admit thee into my heart and show thee there what is too heavy for me. Then wilt thou know, though I may not, by what means it may be removed. I thank thee that thy watchful eye is over all things and that thou governest them with mercy and wisdom. I thank thee that the world goes not as man wills, but as thou, the Lord, wilt. In whom can I trust better than in thee? How strangely soever, then, the world's affairs may sometimes seem to proceed, I will be dumb and not open my mouth, because thou doest it. By thy grace I am what I am. Let not thy grace which thou hast given unto me be given in vain. Cause the light of thy countenance to shine upon me and give me peace. Amen.

CLOSET AND ALTAR: A volume for family worship and private devotion. Compiled from the weekly CLOSET AND ALTAR Columns. Published by *The Congregationalist.*

The Squirrel

Who combs you, little Squirrel?
And do you twist and twirl
When some one puts the papers on
To keep your tail in curl?

And must you see the dentist
For every tooth you break?
And are you apt from eating nuts
To get the stomach-ache?
—*John B. Tabb, in Child Verse.*

A Boy's Temptations

Some members of English Boys' Brigades were asked to write papers, in a recent competition, answering this question, "What are a boy's chief temptations and what is the best way to treat them?" Prof. George Adam Smith was chosen to examine the papers and publishes some interesting comments about them in *The Boys' Brigade Gazette.* He says:

"I do not know that I ever examined documents of deeper or more pathetic interest. One or two are lengthy and careful summaries of the advice of older people, and in almost all the reader catches inevitable echoes of teachers and books. But, with these exceptions, the papers are real boys' letters, and the mass of them present an extraordinarily fresh and vivid picture of the experience of boys between twelve and seventeen, the most of whom have to work for their living and do not find life either easy or sheltered."

The temptations most frequently mentioned or described are those to bad temper, jealousy and envy, cheating at school, lying and stealing, swearing, smoking, betting and gambling, playing truant, laziness, carelessness, cruelty, disrespect to the old, disobedience to parents and teachers, reading bad books and, among the older boys, drinking and impurity.

The class of boys from whom the letters come have little or no pocket money, and are tempted to steal cash or stamps, or (it is singular how many notice this) to give a wrong account of the cost of articles that they have been sent to buy. Some mention companionship with boys better off than themselves as a motive to dishonesty. But the chief temptations to this sin are apparently gambling and betting. Few of the letters fail to mention these, and the principal tempters seem to be older boys and men.

In regard to the other side of the question, what the boys find most helpful in resisting temptations, Professor Smith writes:

"There is hardly one of the most real and frank of the papers which does not speak gratefully of the practical results of prayer spoken or unspoken. This is described naturally, and, as it seems to me, out of real experience. Some join with prayer the daily reading of the Bible; those who go into particulars on this subject say that a chapter wearies them. But two or three verses, carefully read twice or thrice in the morning, appear to have been of great practical help to many boys. They all have a conscience of duty to the Bible. . . .

"Boys have a sense—I have always felt that it was greater in them than in men—that God sees them. The thought of this is a help to very many of these young strugglers. But I see signs of the still better faith that God their Father trusts them with their work and with their posts of danger in temptation itself. They feel that this puts them on their honor. One cannot be too thankful for the religious teaching which has produced this impression. I have also been struck with the frequent declaration that a firm refusal, in the strength of loyalty to Christ, of invitation to evil almost at once effects the stoppage of the latter. 'Bad companions drop you if you will not do what they ask.' 'I have found that it only needs "No" said two or three times.'"

Next to such supreme helps against temptation come the host of social organizations. The lads seem to appreciate the moral and religious help afforded by the Boys' Brigade, and this is a strong argument for all boys' clubs.

The Conversation Corner

THE echoes of those state broadsides continue to be heard; here are specimens from three states.

Dear Mr. Martin: As you wanted to know when I was in Boston I thought I would write and tell you when I was going. If nothing happens, I will be there Wednesday, and perhaps I will be at your office that day, if nothing happens. The river has rose so as to make the knoll almost an island. Perhaps you don't understand what the knoll is. It is the hill in the meadow where the walnut trees stand. Our home is lonesome without a grandpa. From your boy,

Hinsdale, N. H. ROY T.

O yes, I remember about that meadow, and the rumbling Ashuelot, and the winding road which ran along beside it down to the Connecticut ferry and the "old river tavern," and I have eaten the walnuts from those trees—hickory nuts, the western boys would call them! Well, "nothing happened" and Roy came to Boston, and he called to see me. You remember that he wrote us (in the New Year's Corner) that he had been lame for four years, but he is much better now, and was going to the Children's Hospital. I hope the visit there made him better still.

A member on the west side of the Connecticut writes about the freshet too.

Dear Mr. Martin: I would like to answer a ? I saw in the Conversation Corner. When you were writing about Vermont [April 5] you asked which state the Connecticut River belonged to. It belongs to New Hampshire, up to high water mark. Do you remember the great freshet? My brother, sister and I went to school that Monday, as papa was going by the schoolhouse. About half way is a little stream that comes from a swamp. It goes under the road to the brook, but the brook was so full that it couldn't run in the brook, and so it ran in the road. There was so much water that it came above the horse's gambrel joints in the road, but after going about five rods it found its way into the brook. Papa came after us. The Connecticut was so high it set back up to the West River, so that ice is piled twenty feet high on the Retreat Meadows, acres and acres of it. We can see Monadnock from one place.

Brattleboro, Vt. FANNY F.

I wonder if Monadnock knows how much pleasure he gives his old friends by holding his head up so high that they can see him a long way off. A day or two ago I went out of the city to call on some friends in the Newtons, and from the windows of one sightly home old Monadnock can be plainly seen, as well as Wachusett. (Another interesting sight at that house, or in front of it, was the doorstone from the famous old Hancock house on Beacon Street—almost fronting the Shaw monument—over which many great men had walked in Boston's elder days!)

Going up the same Connecticut River forty miles or so from Brattleboro, we find this boy, a genuine ?er, to be sure!

Dear Mr. Martin: My ant studies are still going on, and I have begun this spring to observe the habits of the *Formica Pennsylvanica*, whose wood-borings are so remarkable. I find the study of ants very interesting, extensive and instructive. I have a geological collection, also one of coins, one of insects (mounted) and another of eggs. My pet raccoon is getting jealous of the New York cats whose pictures you speak of (Corner of April 26), and so I will send you his photograph soon. He is a very interesting fellow. If you can, I would like to have you visit me the coming summer.

Windsor, Vt. RAYMOND F.

Send along your raccoon—his picture I mean. Yes, I would like to visit your region very much—how is the wheeling up and down the Connecticut? I used to visit Vermont in my boyhood, but the "ant" I was interested in was spelled with one more letter. How sweet was the maple sugar on that mountain farm! And that brings me to the next letter, written on the banks of the same river, say eighty or a hundred miles still farther up.

Dear Mr. Martin: I am sending you some maple syrup made by myself. My friend, Harry F., got permission to tap forty trees in a sugar orchard near by. So I helped him, and we made a camp of boughs, and we had a kettle and an arch. We also had a dog and a gun, so we could shoot at crows. Many of the boys came to visit us, and one day Henry and another boy went down after some limbs for the rims of a canoe and saw a large rabbit. Harry went for his gun, but could not find the rabbit when he came back. The sap ran very well till last Friday, when we picked up our buckets and came home, having made about eight gallons of syrup. We went out after woodchucks the other day and saw a black woodchuck, which is a very rare animal around here. Now I must close. Yours lovingly,

Lunenburg, Vt. VERNON Z.

Who says that country boys do not have a good time, making maple sugar, building canoes and hunting rabbits and woodchucks? That syrup was fine! A very small boy watched the opening of the box and the jar, but was very chary of tasting of the syrup—it looked like medicine. But when he had tasted it, he exclaimed, "That's good meddy!"

Here is a response to what was said in the New York broadside (April 26) about one historic place:

Dear Mr. Martin: I have never been to Peekskill, but have seen the Hudson River often. Saratoga Springs is a beautiful resort where many people come in the summer for the mineral waters. Our village is about twelve miles west of the battlefield. My uncle's place of business is on the very spot where Burgoyne surrendered, and there is a tablet near his store to mark the spot. There is a fine battle monument at Schuylerville. If you come to Saratoga next summer, I will take you there; we can visit the monument and the Schuyler mansion and then come home by Bemis's Heights—if you can ride your wheel twenty-four miles. Inclosed please find —— for the Corner Cot.

Saratoga Springs, N. Y. WILLIAM McR.

I think that together we ought to ride twenty-four miles—if not, we would surrender! On my map Saratoga is almost in the latitude of *Windsor*—but could a bicycle climb the Green Mountains?

Now that we are home from these states, we have room for one note from one of the O. F.'s close by Boston; it answers something said (March 22) about the way pussy willows grow.

Dear Mr. Martin: I read in the Corner about the pussy willow. I can tell you how they grow and where they will grow—in your backyard. I have one growing up on my window, in a little bottle. The pussies are coming off and the leaves are coming out and the little white roots come out from the end. Mr. —— has one in his yard that he set out twenty years ago, and it was a beauty this year. I wish you could have seen it. I gave a friend three branches, two years ago, and they are growing now. MRS. P.

Mrs. P. sent to the Cabinet—[describe it later!—D. F.]

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

"AUCTION EXTRAORDINARY"

The Montana correspondent who wished (March 22) to find an old piece beginning,

I dreamed a dream in the midst of my slumbers,

could have his pick of numerous copies on the Corner table. The parties sending them may be divided into two classes—those who do not know who wrote the poem, but recall it from old readers, and those who do know the author. The latter class may be divided again into those who know that it was written by Seba Smith and those who know that Lucretia Maria Davidson was the author. The former refer to the "Life and Letters of Maj. Jack Downing," under which *nom de plume*, as all the Old Folks know—if they are old enough—Seba Smith of Portland wrote a famous series of campaign letters about "Gin'ral Jackson." (It is a curious fact that another political writer, Charles Augustus Davis, contributed letters to the New York *Commercial Advertiser* over the signature of Maj Jack Downing—a very confusing thing for us now, and one which he certainly had no moral right to do.) But the edition of Smith's book which I found did not contain the poem, or anything like it.

On the other hand are such letters as these:

The writing of those verses was a schoolgirl prank of the usually sober Lucretia Maria Davidson. In the book of her poems now before me this one is called "Auction Extraordinary." It is in some of the school readers and speakers of a generation ago, and is usually named "The Bachelors' Sale."

Lombard, Ill. J. T. R.

I find it in "The Poetical Remains of the late Lucretia Maria Davidson, with Biography by Miss Sedgwick" (1841), where it is said to have been "written in her sixteenth year."

I dreamed a dream in the midst of my slumbers,
And as fast as I dreamed it, it came into numbers;
My thoughts ran along in such beautiful metre,
I'm sure I ne'er saw any poetry sweeter;
It seemed that a law had been recently made,
That a tax on old bachelors' pates should be laid:
And in order to make them all willing to marry,
The tax was as large as a man could well carry.
The bachelors grumbled, and said 'twas no use;
'Twas horrid injustice, and horrid abuse,
And declared that to save their own hearts' blood from spilling,
Of such a vile tax they would not pay a shilling.
But the rulers determined *them* still to pursue,
So they set all the old bachelors up at vendue.
A crier was sent through the town to and fro,
To rattle his bell, and his trumpet to blow,
And to call out to all he might meet in his way,
"Ho! forty old bachelors sold here today;"
And presently all the old maids in the town,
Each in her very best bonnet and gown,
From thirty to sixty, fair, plain, red, and pale,
Of every description, all flocked to the sale.
The auctioneer then in his labor began,
And called out aloud, as he held up a man,
"How much for a bachelor? who wants to buy?"
In a twink, every maiden responded, "I—I;"
In short, at a highly extravagant price,
The bachelors all were sold off in a trice;
And forty old maidens, some younger, some older,
Each lugged an old bachelor home on her shoulder.

That was surely a very clever device of the tax collectors, and turned out well for the eighty persons referred to, but I do not suppose it was any more effective or satisfactory than if the bargains had been made at "private sale." Perhaps some literary expert can tell how this poem came to be attributed to these two writers, so entirely dissimilar. The story of the Davidson sisters, Lucretia and Margaret, is a remarkable one. They lived at Plattsburgh, N. Y., seventy-five years ago. Lucretia died at seventeen, Margaret at fourteen. They began to write when little children, and different editions of their poems were published under the auspices of S. F. B. Morse, Washington Irving and Miss Sedgwick.

L. N. M.

Christ's Estimate of the Divine Life in Men*

By Rev. A. E. Dunning

Jesus initiated his mission by beginning and proclaiming a new society, and inviting men to join it, accepting him as its head. John the Baptist gave it a name—the kingdom of heaven. Jesus accepted the name. It is the theme of the first gospel, of his first sermon and of his first parable. Its meaning grew in his mind and in his teaching; has been growing ever since through the teaching of the Holy Spirit. Men begin to know Christ by understanding the first principles of his kingdom. Through parables he taught:

1. *Its nature.* The underlying idea of the kingdom is Christ enthroned in the life of the individual by surrender and continual obedience to him. The kingdom began as soon as one person became his willing subject. Any one can understand Christ's teaching by devoting himself to do the will of God [John 7: 17]. The kingdom consists of Christ's ideas wrought out in human purpose and conduct. He likened his words to seed in soil.

2. *Its growth.* Christ illustrated the development of his kingdom by likening it to living seed in various conditions of growth. We do not recognize the planted seed in the green blade; but the blade proves that the seed has life. To insist that the literal words of Christ shall mean the same things always and everywhere is to keep the letter that kills and reject the spirit that gives life. When a man receives Christ's thought to obey it, we are not to strive to make him obey our interpretation of Christ's thought. The living seed will take care of itself when it is once in the soil of the mind [Mark 4: 26-28]. We often mar its fruitfulness by trying to make it grow in our way.

Each new disciple becomes a creative power in the kingdom of heaven. Children need not leave school, nor mothers their homes, nor men their business in order to reform society. Yeast mixed with dough seems to disappear. But it is only hidden. It is a quickening principle which lays hold of particle after particle till the whole mass is pervaded by it [Matt. 13: 33]. So the kingdom of heaven grows through single lives receiving into themselves the Spirit of Christ. It does not first reform government and institutions, but implants principles in the soul and grows quietly till new men make new institutions and all is changed. To renew one life by implanting the spirit of Christ is to do a greater service than to amend the laws or constitution of the state.

The history of the kingdom illustrates Christ's parables. It began without attracting the world's notice. In an obscure village of a little country a young carpenter proposed to transform all nations into a kingdom that should continue forever. He declared that he would do this without using force, but simply by the power of his life and words. He said that the order of things which then existed should pass away, but that his words should remain [Luke 21: 33]. Before he came Greece had conquered the world, and with it his little country, by force of arms. Rome had then conquered Greece and ruled his nation. After he withdrew from among men the barbarians of the north conquered Rome, but the nations that subjugated Rome were themselves subdued by the words he had spoken. These words have created Christendom out of barbarism.

Men did not believe Christ's words would do this when he spoke his parables. Many do not believe it now. But England and America and other great Christian countries witness to the truth of Christ's promise. And those who will study the influence of his gospel in Japan and India and China and Africa during this century in which it has been preached in them may see that it is making these old nations new with a power like that of the mustard seed and the leaven. The greatest changes in the world are wrought in hearts and homes by living, preaching and teaching Christ.

3. *Its value.* Some men discover it unexpectedly. As a farmer toiling in his neighbor's field for daily wages suddenly comes on hidden wealth and joyfully sells all that he has in order to buy the field which contains it, so men have found how they could ennoble their lives by serving men in Christ's name, and have gladly surrendered every other ambition in order to enter that service. They are to be found here and there in the old nations we have named, in Cuba and the Philippines and in our own land, while some wonder how they can be happy in throwing their lives away. But they have discovered the value of the kingdom of heaven and they possess it [Matt. 13: 44].

Some do not find the value of the kingdom till they search diligently for it. But as a trader looks for the choicest pearls, and having found a unique gem gives up all further search and spends all that he has to possess this, so men longing for the highest good, when they find what Christ has to offer, promptly surrender everything that they may have fellowship in the kingdom of God [Matt. 13: 45, 46].

4. *Its relations in the world* [Matt. 13: 24-30, 47-50]. Good seed and evil are mingled in this world. Both are found in a single life. All men, as *men*, are the children of God: as *sinners* they may become children of the wicked one. Christ sows righteous principles, and the devil sows evil. Both spring up, but love rules, though with many a conflict, in the members of Christ's kingdom. Evil rules, though often with struggles for supremacy, in the children of the devil. From each class souls are passing into the other.

The good and the evil are both growing among men. But while they are growing is the only time when good seed will take root. Like wheat and tares, the difference between the good and evil is often not fully evident till they ripen. Much mischief to the kingdom is wrought by trying to separate them without knowledge. What we ought to do is to sow good seed, not to pull up plants whose character we do not understand. We must root up evil from our own hearts. We ought not to keep fellowship with those known to be wicked. But good men have become wicked by attacking Christians whom they have judged to be evil. Good men ought not to keep out of politics because bad men sometimes lead in public life. They ought to keep themselves from the evil in the world by close fellowship with God, but to live in the world as a generous and vital power for good [John 17: 15].

5. *Its consummation.* The kingdom of heaven in its perfect state will retain only the good. The day of separation is coming and we know not how near it is. As when fisher men have drawn a full net to the shore they sit down to select the good from the bad, so the sifting of characters at last will be deliberate, accurate, personal, solemn and final. These are Christ's words.

6. *Our apprehension of the kingdom* [Matt. 13: 51, 52]. There are new truths which the Holy Spirit reveals to the teachable soul. Those who have gained nothing new in knowledge of God by living in a new time cannot know the old that was revealed to their fathers. Every teacher of Christ's words will ask himself in the presence of the great Teacher, "Have I understood all these things?" The word of Christ is still the creative power in which mankind is being changed, till each disciple will be able to say, "The old things are passed away; behold, they are become new"; and the vision of the apocalypse will be realized: "I saw a new heaven and a new earth; for the first heaven and the first earth are passed away."

* The Sunday School Lesson for May 27. Text, Matt. 13: 24-53; Mark 4: 26-34. International Lesson, Parables of the Kingdom.

The Church Prayer Meeting

Topic, May 20-26 Christ's Way with the Hopeless. Mark 9: 17-27; Luke 7: 37-50; John 20: 11-16

He welcomed them, inspired them with faith and courage, gave them the new motive of love for him.

[For prayer meeting editorial see page 720.]

The Touch of the Occident Upon the Orient

Lord Curzon, viceroy of India, has recently eloquently and earnestly discoursed on the beneficial results of grafting Occidental standards and methods of education on Oriental life as it is found in India. While admitting that now and then the union of the two did not produce admirable results, and that frequently the Oriental with his Occidental learning acquired that learning for purely utilitarian ends, still he insisted that Occidental thought and code of ethics had come to stay irrevocably; and that their advent had wrought wonderful transformation for the better in Indian life. And he concluded his speech by saying that

If he did not think that higher education were producing satisfactory results in India, he should be ready to proscribe examinations, to burn diplomas and to carry away in some old hulk all the teaching and professorial staff, and scuttle them in the Bay of Bengal. "It would be better," he said, to revert to the old Adam, than to inculcate a hybrid morality and to nourish a bastard civilization.

Mellin's Food

IT is a good thing to use Mellin's Food in conjunction with the breast; it relieves the mother from excessive strain and also leaves her more free to attend her many household and social duties.

It is well for the babe, for Mellin's Food furnishes him with suitable nutritive elements in a digestible form and promotes the healthy growth and development of the infant system. It gives him a diet that is the nearest approach to mother's milk in composition and which is adapted to the infant digestion.

Many mothers take Mellin's Food themselves while nursing, thereby increasing the flow of milk without the bad effects of alcoholic stimulants.

Many mothers give their babies Mellin's Food during the day and nurse the child during the night when necessary. This is a very convenient and satisfactory method. During the day the mother is free to attend to her numerous duties and the child receives proper nourishment at the proper times.

I received sample and books all right, and was much pleased with both. I use the food as a drink myself, as I am nursing twin babies, and was advised to use it by my nurse, as a help to increase the flow of milk. So far it seems to work all right, and I like the taste of it.

MARY H. REMINGTON
Providence, R. I.

I am more than willing to attest the value of Mellin's Food; for since taking it regularly myself, I have been able to supply my baby with plenty of nourishment without the use of a bottle, after having exhausted all other methods of eating and drinking to increase the flow and enrich the quality of breast milk.

MRS. G. K. NEHER
Albuquerque, N. M.

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

Literature

An American Salon

The United States House of Representatives has passed a bill providing for the purchase by government of the well-known Corcoran Gallery in Washington, in which to hold annual and also permanent exhibitions of American works of art. Moreover, a beginning of an American Salon has just been made in the gallery by the opening of such an exhibition. Next year American artists in all parts of the country are to be invited to contribute work and medals of honor are to be awarded.

Mrs. J. B. Henderson, wife of ex-Senator Henderson of Missouri, has been foremost in promoting this scheme. It has been proposed several times before and at last it bids fair to be carried out. It is just as well that the delay has occurred. The European art world has looked down upon the American, and not without some reason, until recent years, and the establishment of such a salon would have seemed presumptuous. But now so many of our artists have won the highest honors in the English and French exhibitions that Americans are conceded to be the equals of any others, and such a salon as that proposed will appear natural and proper.

The taste for art and the appreciation of good art are growing rapidly among us, and our collections, public or private, already include a large number of the world's masterpieces. The new salon will do much to promote the development of art among both artists and the general public, and, if it be suitably managed, as presumably it will be, its prizes will be of more than national significance. Washington is the right place for it and the Corcoran Art Gallery will serve admirably as its home for some time to come.

An interesting feature of the opening of the salon last week was the presentation to the Corcoran Gallery, by Hon. C. M. Depew, on behalf of Joseph Seligman of New York, of A. Mueller Ulrey's portrait of Gen. U. S. Grant.

Three More Studies of History

With the modern change in the manner of writing history has come a marked increase in the number of histories written. Doubtless it is due partly to the gradual enlargement of the educated, reading public. More people than ever before wish to learn about the world's past. But also it is due partly to the desire of the student who has mastered the history of a certain country or period to inform others of what he has learned, to correct misapprehensions and state the truth in fairer proportions and more clearly.

Three new histories lie before us. Neither is an epoch-making work but all are valuable. Two deal with France, the other with our recent war with Spain.

The first, *The Story of France*,* covers the time from the end of the reign of Louis XV. to the consulate of Napoleon Bonaparte. It is by T. E. Watson. The first volume was published nearly a year ago. The characteristics of this are the same as of that. It has a free, flowing style, very readable and full of the charm of a persuasive individuality. The volume is too long. Its more than one thousand pages might have been condensed successfully without diminishing its value or interest. But it is picturesque in a large degree, the successive characters standing out vividly, and the course of events is made clear and impressive. It would be a good history for reading aloud but for its excessive length.

What an enlightened, cosmopolitan, yet genuinely patriotic, Frenchman thinks of the career of France during the closing century and its lessons may be learned from the second, the Baron Pierre de Coubertin's book, *France Since 1814*.* He supplies an outline which reveals the ups and downs of political parties very clearly, together with the reasons for them. He shows unsparingly the sensationalism, love of display, ignorance and demagogism which have such tremendous and mischievous power over France, but urges, with reason, that on the whole progress for good has been made, and that Republicanism, in spite of its defects, has strengthened itself. As he well says, a nation which once has tasted freedom never can forget it and will strive after it until it has been secured permanently. He thinks that grave dangers threaten the present republic, and that absolutism may dominate it again for a time and possibly more than once, but that in the end France will be Republican in a better sense than ever heretofore. His volume is shrewd, interesting and instructive.

Mr. R. H. Titherington's *History of the Spanish-American War of 1898*,† the third work, is carefully studied, well planned and clearly written. It is based upon the official reports of both combatants, and is unprejudiced and enlightening. In regard to the blowing up of the Maine, the author believes that no conclusions justifying an opinion have been reached or are likely to be. As to the part of Admiral Schley in the naval campaign before the victory at Santiago, he concludes that Schley was conspicuously deficient in meeting his responsibilities before the battle, and not entitled to so much credit as many give him for his course in the action itself. His verdict in regard to General Shafter is that he deserves more approval than he has commonly received. The story of the war itself is somewhat more satisfactory than most of its predecessors because the author has put them all together and occupies a more comprehensive point of view. Yet it is not the final, authoritative history which must be written eventually, and, without being dull, it does not engross the reader so much as we had expected. The author throws new light upon matters at Manila, and in his judgment the magnitude of Admiral Dewey's successes there have been somewhat overestimated, although he does not deny their greatness.

* Macmillan Co. $2.50.

Religious

In the conviction that a modification of the intellectual attitude of many people towards the facts of the spiritual life is needed, Prof. G. A. Coe, Ph. D., has made studies of religious processes within his observation and analyzed and described them in a volume, *The Spiritual Life*, which deserves heed. Its underlying principle is that physical character and development have much to do with the fact and the type of spiritual impressions received, and that the fact should receive much more general and intelligent study. It is claimed that the care of souls should become an art, a system of organized, proportioned methods based upon definite knowledge and purposes. Incidentally attention is bestowed upon Christian science, faith-healing, etc., with due recognition of their elements of value but with discriminating criticism. What is said of "holiness" movements also has special significance. The great difficulty to which is due the more or less partial alienation of strong men and women from the church is declared to be a maladjustment of temperaments and the remedy suggested is to universalize church life and ideals, recognizing that spiritual qualities and ideals run through the whole gamut of human faculties. Sometimes the author seems to press his analysis and classification a little too far. But his spirit is excellent, his method is suggestive, and his results merit consideration. [Eaton & Mains. $1 00.]

Prof. H. G. Mitchell's volume, *Amos: An Essay in Exegesis*, is a revision of one which was published first in 1893. It differs from that in two respects. The references to Gesenius's Hebrew Grammar have been adapted to the second American edition. The position originally taken that Joel and Obadiah preceded Amos has been abandoned and they are assigned to a period considerably later. A few additional notes also have been appended, but otherwise the work remains as it was. It contains a critical translation, with comments, and several studies, introductory or supplementary. [Houghton, Mifflin & Co. $1.50.]

* Macmillan Co. $1.50. † D. Appleton & Co. $1.50.

Biographical

The lives of two eminent educators have just been written. One was American, the other English. One was a fine example of New England character and usefulness, as well as an eminent teacher; the other also was a prince among British instructors, although perhaps less notable as a citizen.

Dr. John Adams, one of the famous Adams family, was principal of Phillips Academy, Andover, from 1810 to 1833. He was a marked man, even among the many learned and distinguished men of his day. In personality and character, ability and energy, service and influence alike he was a conspicuous figure in Old Andover and was known and honored far and wide. He survived for thirty years after leaving Phillips Academy, teaching for a time and then serving as a Sunday school missionary. He reached the advanced age of ninety-one. Two relatives, M. E. B. and H. G. B., have written a vivid and excellent biographical sketch of him, with several illustrations, which the Scribners have issued handsomely. [$2.00.]

Rev. Edward Thring was one of the foremost English educators of this century. He was head-master of Uppingham school. This school has no such repute, at least outside of England, as Eton or Rugby, for example, nor has Mr. Thring such a fame as Dr. Thomas Arnold. Yet he probably was more of a leader and authority in educational matters than even Arnold, and his influence over his pupils was not less potent and enduring than Arnold's. His *Life, Diary and Letters* came out some years since in a two-volume edition and was appreciated highly. It was by Principal G. R. Parkin of Upper Canada College. A new edition in one volume now is issued, which embodies the substance of the former and is cheaper. It will do good service by extending the influence of the character and methods of its remarkable subject. [Macmillan. $2.00.]

The volume of Mr. James Shephard of New Britain, Ct., on *Bradford*, relates to Governor William Bradford, the Pilgrim, and his son Major William, from whom the compiler is descended. It is made up chiefly of extracts from the writings of various historical students about the Bradfords and the source of each citation is indicated in the margin. The authorities quoted vary considerably in value, but in all important particulars it is accurate and it is full of interest. It is printed tastefully and illustrated. [$2.10.]

Fiction

The shameful disloyalty of many citizens of the Middle West during part of the period of the Civil War, which took shape in the organization of the Knights of the Golden Circle, has hardly been forgotten by our older readers, but may be unknown to the younger ones. It was a terrible peril from the results of which the nation had but a narrow escape. Thanks to the Union men of the region, especially to Gov. O. P. Morton of Indiana, the conspiracy was completely crushed. *Knights in Fustian*, by Caroline Brown, is a novel based upon its rise and other facts of the time. The book is more than commonly graphic and pictorial as a mere story, but it also possesses real and considerable historical value. If it lack something of the romance of the modern colonial novel, it has genuine romance of

its own and it will be read eagerly. [Houghton, Mifflin & Co. $1.50.]

Bohemia is the scene of *The Forestman of Vimpek*, by Madam Flora P. Kopta, a charming collection of pictures of village life on the edge of the great forest. The farmer, the woodcutter, the shoemaker, the painter, the teacher, the village priest and his housekeeper and many more, including some of the resident nobility, poor but proud, are photographed in word and action, and the genuine, pathetic humanity of each and all is touching indeed. The author's chapters possess real artistic merit and their comparatively unfamiliar scene adds freshness and vitality. [Lothrop. $1.25.]

The fall of a young Quaker from almost saintly purity of character into degradation through overwhelming, but unrighteous, love and his penitential struggle back to integrity and happiness is the theme of *The Redemption of David Corson*, by C. F. Goss. But this brief outline affords no suggestion of the pathos and power of the story, which is unusual in some respects, and a picturesque, and even dramatic, study of the action of striking types of character in certain conditions, and a powerful sermon as well as an engrossing novel. It is much above average in excellence. [Bowen-Merrill Co. $1 50]

The horrors of the French Revolution form the background for a pleasant love story called *Robert Tournay*, by William Sage. The aristocrat and the democrat are skillfully delineated and contrasted, and the picture of the pervasive and unbridled cruelty of Robespierre is dramatic indeed, but not overdrawn. The story is finely sustained and, although not distinctly historical, it throws clear and trustworthy light upon history. [Houghton, Mifflin & Co. $1.50.]

Two more books from Pansy's fertile pen have come to hand. One is *By Way of the Wilderness*, a story of mutual misunderstanding between a father and son, and the young man's struggles and love-affairs. It possesses considerable interest but is crude and overwrought—by no means a fine piece of literary art. The other, *Missent*, is simpler and more satisfactory. It is an entertaining account of the results of the long-delayed mailing of a postal-card, and, although the author, like the chief heroine, plays the good fairy somewhat more than is natural, she will be pardoned readily by the reader. [Lothrop. $1.50 and 75 cents.]

Miscellaneous

Mr. O. J. Smith in *The Coming Democracy* is too pessimistic in his estimate of our political condition as a nation. His statement that the history of our Government is "a record of favoritism, profligacy and corruption which has been unequaled in any other land or time" is incorrect. He should read history and look about the modern world. Nevertheless in spite of their extravagance, his comments have too much foundation. He is hopeful for the future, however, and very properly, and urges, as certain to hasten the anticipated improvement, the use in elections of the Free Man's Ballot, as he calls it, which would secure the voter's independence and minority representation, and would permanently damage, and perhaps ruin, the power of bosses. He seems to favor the nationalization of the enterprizes now managed by the great trusts. There is considerable sense in his book, in spite of some superficiality, and it is admirably terse, lucid and readable. [Brandon Co.]

Not only farmers but many others will value Dr. G. H. Fairchild's book, *Rural Wealth and Welfare*, in which the fruits of many years' experience and observation as a teacher in the Michigan and Kansas Agricultural Colleges are embodied. It says little directly about crops, animals and the details of farming, but discusses labor, capital, exchange, banking, wages, interest, government, etc., from the farmer's point of view. Without dealing with them at great length, it handles them with unusual good sense, pertinence and effectiveness. It points out shrewdly that the highest rural welfare does not involve wealth, and that comfort, prosperity, culture, the truest happiness and the noblest influence may be won and enjoyed upon the farm, by him who is wise enough to appreciate the truth. [Macmillan. $1.25.]

Notes

Mr. Horace E. Scudder is at work upon the full and authoritative life of James Russell Lowell.

Robert E. Speer's little volume, Remember Jesus Christ, has been translated into Japanese. The first edition was exhausted in a few days.

Prof. Charles Eliot Norton, who is soon to go to England to serve as Ruskin's literary executor, will pursue a policy of exclusion rather than inclusion, believing that too much of Ruskin has been published already.

The examination of the affairs of D. Appleton & Co. shows that this eminent firm's course has been most conservative and honorable, that its assets exceed its liabilities by more than two to one, and that it can reasonably expect a renewal of its prosperity. It has resumed business as usual. Everybody will be glad of this outcome

Four great weekly six-penny newspapers of London have recently doubled their circulation. Doubtless the increased demand is due to their pictures of scenes and persons prominent in connection with the South African war. Which journals they are is not stated, but *The Graphic* and *The London Illustrated News* must be included in the four.

The New Books

RELIGIOUS

THE NEW TESTAMENT VIEW OF THE OLD TESTAMENT. By Rev. J. R. Donehoo. pp. 130. 75 cents.
Concise and lucid. A careful examination of the allusions of Christ and the apostles to the Old Testament. The conclusion is that their statements are final and establish the Old Testament's authority and value. Prof. W. H. Green, D. D, has supplied the introduction.

THE STUDENT'S LIFE OF JESUS. By G. H. Gilbert, Ph. D., D. D. pp. 418. Macmillan Co. $1.25.
A new, the third, edition, revised and enlarged, of this important volume. Christ's life and character, rather than his teachings, are its theme. Some portions have been rewritten for the sake of greater clearness and force and there are fuller references to the text.

MENTAL INDEX OF THE BIBLE AND A COSMIC USE OF ASSOCIATION. By Rev. S. C. Thompson. pp. 280. Funk & Wagnalls Co. $1 50.
In the line of the once much discussed Loisette system. Some may value such a scheme. Most will find it easier to remember the Biblical facts and their relations outright than to master and use such a method of recalling them.

MAN AND HIS DIVINE FATHER. By J. C. C. Clarke, D. D. pp. 364. A. C. McClurg & Co. $1.50.

A POPULAR HISTORY OF THE CHURCH OF ENGLAND. By W. B. Carpenter, Bishop of Ripon. pp. 517. E. P. Dutton & Co. $2 50.

BIOGRAPHICAL

REMINISCENCES OF THREE SCORE AND TEN. By J. W. Hooper. pp. 80. C. W. Bardeen. $1.00.
An unpretending narrative of the life of a useful teacher. Sketchy and fragmentary but interesting in its very simplicity. The frequent scene is the old district school.

DONATELLO. By Hope Rea. pp. 100. Macmillan Co. $1.75.
One of the Great Masters in Painting and Sculpture Series, and well worthy of its place therein.

THE LIFE OF D. L. MOODY. By his son, W. R. Moody. pp. 590. Fleming H. Revell Co.

THE STORY OF JOHN ADAMS, A NEW ENGLAND SCHOOLMASTER. By M. E. B. and H. G. B. pp. 275. $2.00.

FICTION

THE TOUCHSTONE. By Edith Wharton. pp. 157. Charles Scribner's Sons. $1.25.
Striking and even brilliant as a literary work, but a dismal, depressing study of the consequences of disloyalty to one's sense of honor.

A DISCOVERED COUNTRY. By Mary H. Leonard. pp. 167. Editor Pub. Co.
Religion and patriotism are blended pleasantly in this unpretending but attractive little story. The scene is laid in the South.

THE BURDEN OF CHRISTOPHER. By Florence Converse. pp. 315. Houghton, Mifflin & Co. $1.50.

ARDEN MASSITER. By Dr. William Barrie. pp. 388. Century Co. $1.50.

THE SOUL AND THE HAMMER. By Lina B. Ditson. pp. 372. G. A. S. Wieners. $1.25.

A KENT SQUIRE. By F. W. Hayes. pp. 527. F. M. Lupton Pub. Co. $1.50.

PHILIP WINWOOD. By R. N. Stephens. pp. 412. Lee & Shepard. $1.50.

EDUCATIONAL

DISCOVERERS AND EXPLORERS. By E. R. Shaw. pp. 120. American Book Co. 35 cents.
A neat, attractive supplementary reader. One of the Eclectic School Readings Series.

THE STORY OF PHILADELPHIA. By Lillian I. Rhodes. pp. 384. American Book Co. 85 cents.
A history also available as a reader. A good piece of work. It is illustrated.

IVANHOE. By Sir Walter Scott. pp. 530. D. C. Heath & Co. 50 cents.
One of the English Classics series. Plain but tasteful in appearance.

HOME GEOGRAPHY AND THE EARTH AS A WHOLE. By R. S. Tarr, F. G. S. A., and F. M. McMurry, Ph. D. pp. 279. Macmillan Co. 60 cents.
An admirable book.

THE GRAMMAR OF SCIENCE. By Karl Pearson, F. R. S. pp. 548. $2.50.

PAPER COVERS

EFFECTIVE PREACHING. By Rev. W. W. McKinney, D. D. pp. 23. Westminster Press. 5 cents.—Anthems: AND JESUS ENTERED INTO THE TEMPLE. By H. W. Davies; O SAVING VICTIM. By J. Stainer; PREVENT US, O LORD. By A. H. Brewer; MAGNIFICAT. By E. H. Leman; THREE FOLD AMEN. Novello Ewer Co.—WHY THE CONFEDERATE STATES OF AMERICA HAD NO SUPREME COURT. Southern History Association. $1.00.—THE COLONIAL EXECUTIVE PRIOR TO THE RESTORATION. By P. L. Raye, Ph. D. pp. 84. Johns Hopkins Press.—THE PAST AND PRESENT CONDITION OF PUBLIC HYGIENE AND STATE MEDICINE IN THE UNITED STATES. By Samuel W. Abbott. pp. 103. Mass. State Board of Health.—THE SHORTER LIFE OF D. L. MOODY. Vol. II. By Paul D. Moody and A. P. Fitt. pp. 122. Bible Institute & Colportage Association. 15 cents.—HENRY ESMOND. By W. M. Thackeray. pp. 491; and THREE OUTDOOR PAPERS. By T. W. Higginson. pp. 100. Houghton, Mifflin & Co. 60 and 15 cents.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 11

Miss Child presided. After special prayer for Sivas and the workers there, attention was directed to Adabazar, Miss Child recalling a brief visit which she made there and the impression received of the Christian men who act as masters of the school, so cordially and efficiently co-operating with the missionary women. Miss Farnham, at the head of the girls' school, was aided for years by Miss Sheldon, now detained in this country, and at present has the assistance of Miss Hyde and Miss Kinney, all working together with enthusiasm born of devotion and fostered by many encouraging signs. Miss Lamson read a letter from Miss Kinney, the latest recruit, who, writing from Constantinople, says of Adabazar, "My heart is there to stay," and "Now I know where I belong." Special prayer was offered for each of these workers and for Mr. and Mrs. Winsor, who had sailed from New York on Thursday in the Quito, loaded with corn for the hungry people of India. In this connection the story was told, as given by Miss Seymour and Miss Daniels, of the sympathy aroused among the people in Harpoot, who, having suffered from hunger themselves in the distress which came to them in 1895, have been eager to send help to those whom they well know how to pity, and have denied themselves some of their daily portions of food that the money thus saved might be sent to India's starving ones.

Attention is specially called to the semi-annual meeting of the Board, which will be held in the North Church, New Bedford, in connection with the meeting of Old Colony Branch, Tuesday, May 22.

Glimpses of the Ecumenical Conference will be given by ladies who were present; addresses will be made by Miss Chittenden of Foochow, Miss Case of Japan and Mrs. Goodenough of South Africa; and several new missionaries under appointment will be presented.

The Congregationalist's Indian Famine Relief Fund

Another letter from Rev. Edward Fairbank, Vadala, via Vambori, Ahmednagar District, India, dated April 13, 1900, says: "Most gratefully I acknowledge your last letter dated March 9, inclosing draft for £1,200 for famine relief. You have sent us large sums, but it is all needed. Five millions and more on relief camps, and these 5,000,000 are many of them in utter destitution, although getting enough to keep soul and body together." Send all contributions to *Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston,* marking them "For The Congregationalist's Indian Famine Relief Fund."

Citizens of Springfield, O.,	$104.05
Friend to the Cause, Newburyport,	.50
C. E. Soc., Add'l, Bridport, Vt.,	1.50
San Francisco,	1.
A. J., Hartford, Ct.,	5.
Friends, Shaw, Ore.,	6.87
A. B. Terrill, Manchester, Io.,	5.
Mrs. M. C. H. Wells, Bay City, Mich.,	5.
Beneficent Jun. C. E. Soc., Providence, R. I.,	10.
J. Kruttschnitt, San Francisco, Cal.,	50.
Forest Ave. Cong Ch., New York city,	30.
E. P. Swallow & children, Gardner,	5.50
Jennie L. Pratt, Boston,	2.
Cong. Ch., Westerly, R. I.,	6.
Mrs. W. H. Johnson, Middletown, O.,	5.
N. L. Shorey, Tampa, Fla.,	2.
Mrs. C. G. Abbot, Washington, D. C.,	1.
M. W. C., Newton,	5.
Union Cong. Ch., Amesbury,	25.20
C. E. Soc., Westford Hill, Ct.,	5.
Jessie G. Wheaton, W. Cornwall, Ct.,	1.
Cong. Ch., Add'l, Glover, Vt.,	2.
C. E. Soc. and Friends, Williston, Vt.,	7.43
C. E. Soc., Austin Park Cong. Ch., Oak Park, Ill.,	6.
First Ch., Malden,	12.
J. G. Dickerson, Pacific, Mo.,	2.
J. W. Freeman, Central Falls, R. I.,	25.
Mrs. A. T. Fowler, Pawtucket, R. I.,	5.
Cong. Ch. & Soc., W. Yarmouth,	5.50
A. B. C., Washington, D. C.,	5.
Little Boys and Girls, Veedersburg, Ind.,	.50
Citizens of Orr and Inkster, N. D.,	18.10
A. J. Skinner's Young Men's S. S. Class, Fair Play Ch., Peabody, Kan.,	12.50
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Friend, Whitneyville, Me.,	2.
A Little Boy, Sherburne, N. Y.,	1.
Mrs. Elizabeth J. Allan, Ansonia, Ct.,	2.
Cong. Ch., Honeoye, N. Y.,	1.
Mrs Lewis H Steiner, Baltimore, Md.,	5.
Margaret Hosford, Whitewater, Wis.,	4.
Chas. A. Leith, Washington, D. C.,	1.
A. A., Worcester,	2.
W. and E. B. Woods, Barre,	10.
E. L. Spackman, Colorado Springs, Col.,	5.
Mary C. Wiggin, Kansas City, Mo.,	5.
Ludwig Gerhard, Boston,	5.
K. L. H., Shutesbury,	1.
Women's Miss. Soc., Cong. Ch., Fair Haven, Vt.,	3.65
C. E. Soc., Linden Ch., Malden,	12.
Dea. G. E. Herrick, Lynnfield Center,	2.
A. D. B.,	5.
Friend,	3.
Massachusetts,	1.
Miss E. L. Merrill, Walnut Ave. Cong. Ch., Roxbury,	1.
Cong. Ch., Rosendale,	14.60
Miss S. A. Bent, Bethany Ch., Quincy,	1.
Miss Hubbard, Bethany Ch., "	2.
Richard Bishop, " "	1.
Mrs. Elisha Nye's S. S. Class, N. Falmouth,	.26
Friend, Milton,	1.
Albert S. Baldwin, E. Orange, N. J.,	3.
First Cong. Ch., Redlands, Cal.,	2.
1st Cong. Ch., Colorado Springs, Col.,	93.31
Rev. J. M. Dick,	12.
C. B. H., Lawrence,	1.
Friend, "	2.
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M. N. T., Ipswich,	5.
Cash,	.50
Mrs. E. H. Walker, Auburndale,	5.
Mrs. W. Seavey, Concord, N. H.,	25.
Friend,	5.
Cong. Ch., Madison, Minn.,	29.
Dwight Pl. Ch., New Haven, Ct.,	121.63
Emma J. Nelson, Jamaica Plain,	5.
Ass'n Meeting, Olivet, Mich.,	4.65
Cong. C. E. Soc., Windsor, Ct.,	4.27
South Evan Ch., C. E. Soc., W. Roxbury,	15.
Frank A. Pease, Fall River,	10.
Walton, N. Y.,	.25
H. M. Lawson, Brooklyn, Ct.,	20.
Mrs. Long's Class, Pilgrim Cong. S. S., Spokane, Wn.,	4.50
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Center Ch. & Soc., Brattleboro, Vt.,	57.08
Everett, Mass.,	1.
Cong. Soc., Acworth, N. H.,	15.13
Friend, Hill, N. H.,	1.
Mrs. G. E. Thompson, Norwalk, Ct.,	2.
Mr. and Mrs. L. H. Thompson, Irasburgh, Vt.,	20.
Providence, R. I.,	1.
Mrs. J. H. Tolles, Nashua, N. H.,	1.
First Ch. of Christ, Simsbury, Ct.,	25.
A. M. C., Kansas City, Mo.,	1.
S. A. Tenney, Newport, N. H.,	1.
P. O., Fernandina, Fla.,	10.
W. C. Hargrove, Palatka, Fla.,	1.
C. S. W., Warner, N. H.,	1.
Bellows Falls, Vt.,	2.
Union Cong. Ch., Add'l, Amesbury,	5.80
F. H. S., New Britain, Ct.,	$1.
Philadelphia, Pa.,	2.
Cong. Ch., Shirley,	13.
K. F. White, Marsovan, Turkey,	1.
E. B. M. B., Pasadena, Cal.,	1.
First Cong. Ch., Enfield, Ct.,	8.
Mrs. Susan Earl, " "	1.
Friend, West Haven, Ct.,	5.
Cong. Ch., N. N. Portland, Me.,	2.
Birthday Pennies, Prim. Class, Cong. S. S., Central Falls, R. I.,	5.
Not a Smoker, Newtonville,	10.
Cong. S. S., Natick,	5.
Cong. Ch., Dorset, Vt.,	1.25
Friend, Augusta, Me.,	2.
Elm St. Cong. Ch., Camden, Me.,	10.
First Cong. Ch., Plainfield, Ct.,	9.75
First Cong. S.S., " "	5.26
Cong. Ch., Hancock, N. H.,	12.76
Mrs. E. S. Mead, Mt. Holyoke College,	1.
Friend, Boston,	2.
Cong. Ch., Hyannis,	24.10
C. E. Soc., Hyannis,	6.40
Gleaners' Circle, King's Daughters, Hyannis,	3.
Mr. and Mrs. John G. Sanborn, Horn's Mills, N. H.,	5.
C. E. Soc., Pilgrimage Ch., Plymouth,	15.
Olivet C. E. Soc., Springfield,	6.77
Cong. S. S., Dennysville, Me.,	6.
Cong. S. S., Franklin, N. H.,	16.31
Cong. Ch., Weybridge, Vt.,	21.
Alice R. Coe, Latona, Wn.,	5.
Cong. S. S., Chepachet, R. I.,	10.
Cong. Ch. and Soc., Swanton, Vt.,	22.60
Mr. and Mrs. W. G. Barnett, Walpole, N. H.,	15.
New Haven, Ct.,	.10
First Cong. S. S., Littleton, N. H.,	13.10
Jun. C. E. Soc., " "	.50
Eckington Jun. C. E. Soc., Washington, D. C.,	4.
King's Daughters, Bethany S. S., Brookline,	6.
Harvard, Mass.,	5.
Cong. Ch., Steuben, Me.,	6.34
New York city,	1.
Rev. Wm. Schouler, Elkton, Md.,	10.
Friend, Chicago, Ill.,	20.
Lyman A. Mills, Middlefield, Ct.,	20.
Y. P. S. C. E., Brookfield Center, Ct.,	3.23
Second Cong. Ch., Chester,	7.67
Missionary Army, Chester,	2.33
C. E. Soc., Sebago Lake, Me.,	1.
Two Friends, Northampton,	5.
Isaac Baxter, Worcester,	2.
Cong. S. S., Medway Village,	11.60
Readers of Topeka *Capital*, New Britain, Ct.,	2.
Jun. C. E. Soc., South Cong. Ch., New Britain, Ct.,	10.
John H. Hewitt, Williams College, Williamstown,	5.
Friend, Medfield,	.25
St. John's Epis. S. S., Niantic, Ct.,	1.
D., New Haven, Ct.,	5.
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First Cong. Ch., Charlemont,	22.
Cong. Ch., Big Rapids, Mich.,	9.76
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1st Cong. Ch. & S. S., Pontiac, Mich.,	17.03
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Tarsus Soc., Park Place Cong. Ch., Pawtucket, R. I.,	5.31
Friends, Hollis, N. H.,	2.
Russell and Julius Keach, Brattleboro, Vt.,	1.
Thro' the *Christian Messenger*, New Bedford,	58.17
W. C. T. U., Roslindale,	2.
Mrs. Chas. Gerhardt, Richmond, Va.,	5.
Mrs. H. M. Snow, Brockton,	1.
Mrs. J. T. Vose, New Portland, Me.,	1.
Boys' Mission Band, Clinton Ave. Cong. Ch., Brooklyn, N. Y.,	25.
G. B. Newport, East End. Pittsburg, Pa.,	1.
O., East Hartford, Ct.,	7.
Cong. Ch., Maine, N. Y.,	20.
C. E. Soc., First Cong. Ch., Norwich,	6.
First Cong. S. S., Norwich,	2.
First Cong. Ch., Add'l, Searsport, Me.,	2.
A Friend, Second Ch., Dorchester,	1.
Kingdom Extension Soc., Cong. Ch., Jefferson, O.,	5.
A. Kellogg, " " "	5.
Mrs. M. King, " "	2.
Mary House, " "	.50
Cong. S. S., " "	9.35
First Baptist Ch., Madison, O.,	5.21
W. H. B., Boston,	2.
Woman's For. Miss. Soc., Central Cong. Ch., Providence, R. I.,	52.
Cong. Ch., W. Groton, N. Y.,	18.
C. E. Soc., Grand Ave. Cong. Ch., New Haven, Ct.,	10.
Friend,	10.
Reader of *Congregationalist*, N. Cambridge,	.59
Friend, Newport, Vt.,	1.
Add'l, thro' W. B. M. Aux., Ivoryton, Ct.,	2.50
E. E. D., Sunderland,	5.
Woman's Miss. Soc., Fellowship Cong. Ch., Indianapolis, Ind.,	$7.
Y. P. S. C. E., Augusta, Me.,	10.
1st Welsh Cong. Ch., Add'l, Scranton, Pa.,	17.64
Abbie J. Clark, Hanson,	1.
Jun. C. E. Soc., Belleville Ch., Newburyport,	15.
Mrs. Fannie S. Bissell, Montclair, N. J.,	1.50
Young People of Pomona, Fla.,	4.48
Incognita,	50.
Members of First Ch., Easthampton,	14.
From Nelly,	10.
M. Braidwood, Brooklyn, N. Y.,	5.
X. Y. Z., Williamstown,	1.
Puritan Ch., Wilkes-Barre, Pa.,	10.50
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In Memory of my Husband, Arlington, R. I.,	5.
Mrs. I. W. Merrill, Keene, N. H.,	2.
Contributors, care S. R., Cleveland, O.,	7.
Frederic R. Marvin, Albany, N. Y.,	10.
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Rev. Wm. Excell, D. D., and Wife, Cambridge, N. Y.,	2.
Open Door Cong. Ch., Deer Park, Wn.,	14.17
Olive Branch Cong. Ch., St. Louis, Mo.,	5.50
Rev. Wm. Johnson, and Fam., Olive Branch Cong. Ch., St. Louis, Mo.,	12.17
Mrs. M. Jeamby, Olive Branch Cong. Ch., St. Louis, Mo.,	1.
Lend a Hand Club, South Cong. Chapel, Brooklyn, N. Y.,	5.
G. M. Chapin, Princeville, Ill.,	2.
Arthur F. Oliver, Buffalo, N. Y.,	5.
Center Cong. Ch., Haverhill,	65.
Pax, W. Newton,	2.
First Cong. S. S., Akron, O.,	12.22
Y. P. S. C. E., Middleton,	1.
Cong. Ch., Orange, Ct.,	10.44
Y. P. S. C. E., Aurora, O.,	4.
Jun. C. E. Soc., Pilgrim Cong. Ch., Durand, Wis.,	3.10
Mr. and Mrs. F. B. Dexter, New Haven, Ct.,	50.
A. G. C., Ludlow,	10.
C. M., Brookline,	2.
Cong. Ch., Cambria, Minn.,	21.20
M. S. H., Waterbury, Ct.,	2.
Double Ten Circle, King's Daughters, E. Hartford, Ct.,	10.
M. J. C., Lowell,	2.
Y. P. S. C. E., Second Cong. Ch., Glandford,	2.
Mrs. A. M. D. Alexander, Northfield,	50.
Cong. Ch., New Gloucester, Me.,	26.
Two Friends, Worcester,	5.
Three Little Girls, San Francisco, Cal.,	1.
Y. P. S. C. E., Steuben, O.,	3.32
Windsor Ave. Cong. Ch., Hartford, Ct.,	75.93
Windsor Ave. Cong. S. S., Hartford, Ct.,	20.
Edward Smith, Carpenter, Ill.,	1.
Mrs. Ellis, New Martinsburg, O.,	1.
E. Pickup, Limerick, Ill.,	5.
Geo. F. Leslie, Braeburn, Pa.,	1.30
W. E. Flower, Ashbourne, Pa.,	1.
Hamilton L. James, Hotchkiss, Col.,	3.
C. Herman, Durango, Ill.,	8.
Geo. R. Noven, Waverly, Neb.,	10.
A. C. Williamson, Friendly, W. Va.,	5.
May 8, 1889, Thankoffering, Windsor, Vt.,	1.
A Gift of Love, Northampton,	5.
Some Little Girls, Charlotte, N. C.,	3.50
W. B. M. Aux., Nashua, N. H.,	16.50
I. R. Gruman, Westwood, N. J.,	1.
Fred. L. Fishback, Washington, D. C.,	2.
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Honolulu, H. I., by W. W. Hall, Agent,	10.
A. J. W.,	1.
Martha M. Buttrick, Highland Cong. Ch., Lowell,	5.
Faith Circle, King's Daughters, Dorchester,	3.
Rev. E. White, St. John's Episcopal Ch., Worcester,	1.60
Union Cong. S. S., Ludlow,	12.85
Cong. Ch., Add'l, S. Bridgton, Me.,	9.45
Miss Louisa Page and Mrs Helen Stimson, Hallowell, Me.,	6.
Thos. H. Wiswall, Newmarket, N. H.,	5.
Cong. Ch., Ridgway, Pa.,	27.75
Jun. C. E. Soc., " "	10.45
Y. P. S. C. E., Intermediate and Senior, Ridgway, Pa.,	11.
Thro' the *Christian Messenger*, New Bedford,	28.91
Jun. C. E. Soc., Union, Me.,	2.
Young Woman's Guild, St. Mark's Parish, Worcester,	5.
Cong. Ch., Hillsboro Center, N. H.,	3.20
Cong. S. S., " " "	.80
Y. P. S. C. E., " " "	2.
Friends, Northfield, Vt.,	$8.25
Miss J. P. A. Gillespie, Medora, N. D.,	12.50
Two Sisters, Springfield,	2.
Mrs. James T. Ford, Los Angeles, Cal.,	10.
Master E. Merriam Powell, Grand Rapids, Mich.,	.76
Cong. Ch., Woodville, N. Y.,	13.
Emily Marlow, Quincy, Ill.,	1.
Cong. Ch., Blencoe, Io.,	5.
Lend-a-Hand Circle, King's Daughters, W. Upton,	5.
Y. M. C. A., Add'l, New Bedford,	8.50
Have a Purpose Class, Porter Ch., Brockton,	6.25
Friend, Stockbridge,	3.
Mt. Zion S. S., Petersburg, Neb.,	2.26
Friends, Alton, N. H.,	13.10
Mrs. O. Garland, N. Barnstead, N. H.,	1.
Chas. Locke, " "	1.
Cong. S. S., Terryville, Ct.,	28.98
Jun. C. E. Soc., " "	3.
Union Cong. Ch., Boston,	116.56
Anon, Newton,	3.75
Emily B. Dunning, Vassar College, Poughkeepsie, N. Y.,	2.
Maurice G. Beckwith, Woman's College, Frederick, Md.,	2.
Alexander McKenzie,	5.
Cong. Ch., N. Middleboro,	7.
Jun. C. E. Soc., N. Middleboro,	3.
Jun. C. E. Soc., Memorial Ch., S. Sudbury,	4.
Edna G. Church, Tiverton, R. I.,	5.
Chas. S. Williams, Hartford, Ct.,	5.
X., New Haven, Ct.,	1.
Cong. Ch., Add'l, Shirley,	1.50
Edward Woodford, Lawrence,	5.
Cong. S. S., Clinton, Ct.,	5.
Friend, Middleboro,	1.
Cong. Ch., Bristol, Me.,	21.64
Y. P. S. C. E., Freeborn, Minn.,	6.
Y. P. S. C. E., Central Cong. Ch., Derry, N. H.,	18.
Plymouth Rock,	25.
M. F. Jaessing, Maumee, O.,	2.
Y. P. S. C. E., Tatum Mission Chapel, Hamline, Minn.,	1.50
H. N. F., N. Wales, Pa.,	3.
Frances T. Mackey, Elizabeth, N. J.,	15.
W. C. Manning, Putnam, Ct.,	5.
Friend, Carlisle,	25.
E. W. S. S. Freeport, Me.,	2.
Cong. Ch., N. Hampton, N. H.,	36.50
Cong. S. S., " "	10.
Y. P. S. C. E., " "	20.
Cong. Ch., Saugus,	1.50
Friends,	5.
Whatsoever Circle, King's Daughters, Trinitarian Cong. Ch., Waltham,	5.
First Cong. Ch., Greenfield,	16.
Harmar Cong. Ch., Marietta, O.,	10.
Jun. C. E. Soc., Spencerport, N. Y.,	1.21
Y. P. S. C. E., " "	3.79
Y. P. S. C. E., Manchester,	2.
Y. P. S. C. E., Memorial Cong. Ch., Worcester,	3.
First Cong. Ch., Bass River, Mich.,	7.50
Y. P. S. C. E., Hancock, N. H.,	15.50
Thro' *Christian Messenger*, New Bedford,	25.11
Circle No. 6, First Baptist Ch., Columbus, Ga.,	6.
Eva M. Buggie, N. Weymouth,	1.
Arthur A. Winsor, Hubbardston,	25.
Mrs. A. M. B., Boston,	1.
X., Boston,	1.
I. L. T., Malden,	1.
Albert Kenyon, Providence, R. I.,	10.
Cong. S. S., Getchell, N. D.,	19.05
Y. P. S. C. E., Messiah Cong. Ch., Washington Mills, N. Y.,	4.75
People's Ch., S. Chicago, Ill.,	7.
Friend, Bangor, N. Y.,	1.05
Friend, Antonita, Col.,	1.
Friend, Conway, N. H.,	1.
Jun. C. E. Soc., Marlboro,	5.
Seven Sympathizers, Waltham,	5.50
Friends, Biddeford, Me.,	7.
Mrs. E. L. Richardson, Stoneham,	5.
Friends, Cong. Ch., Northboro,	6.
Union Cong. Ch., Rockville, Ct.,	20.
Mrs. Julia P. Clark, Springfield,	2.
Cong. Ch. and Friends, Gowrie, Io.,	40.98
Fobes St. S. S., Worcester,	1.30
Pastor and Ladies, Cong. Ch., Andover, Ct.,	11.30
Cong. Ch., Ruggles, O.,	7.50
Special, Ivoryton, Ct.,	50.
Thro' the *Advance*, Chicago, Ill.,	1,039.01
Isabel Harding, Pittsfield,	2.
Cong. Ch., Allendale, Mich.,	10.30
Friend, Littleton,	3.00
Geo. E. Wiggin, Canterbury Depot, N. H.,	1.
North Ch. S. S., Add'l, Middletown, Ct.,	6.
Total,	$4,482.99
Previously Acknowledged,	77,481.55
Grand Total,	**$81,964.54**

The Famine in India

A dispatch from the viceroy, Baron Curzon, was read in the House of Commons last week, which said that, while conditions had improved materially in Madras and Mysore in consequence of recent rains, it still remained true that the distress in other affected districts was even greater than it had been, owing to the want of fodder and water and to the increasing heat. The number of persons now receiving relief is 5,617,000. Dispatches to the London press published last week tell of the unusual horrors of this famine, owing to the starvation of cattle, an asset of the native wealth which bulks larger than almost any other item, and lacking which the peasant is debarred from tilling the soil even if kept alive himself by aid from the outside. The Bombay correspondent of the London *Times* says that cholera is ravaging the famine camps.

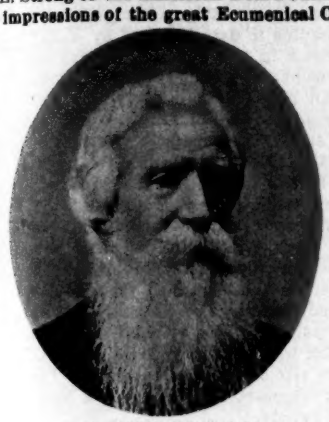
M.

Harper's Weekly has a cartoon by Rogers, in which The Unspeakable Turk is depicted with the Golden Horn to his ear, the mouth of which is in close proximity to a smoking United States cannon muzzle, that is saying, "A little louder, please?" The only news cabled from Constantinople during the past week referring to this matter is of the same old tenor. Ultimate rather than immediate payment is promised. The pile of such stones is high enough now. What we want is bread.

In and Around Boston

A Modern Apostle

The announcement that Dr. John G. Paton would address the Evangelical Alliance, Monday morning, was sufficient to fill Bromfield Street Church with an audience occupying every available space. President Galbraith presided and readily kept the somewhat impatient company in good humor during the preliminary program. Two stirring addresses preceded Dr. Paton's from foreign missionary secretaries, and the audience was well repaid for close attention and manifest interest. Dr. E. E. Strong of the American Board outlined his impressions of the great Ecumenical Con-



DR. JOHN G. PATON

ference, emphasizing the fact that the gathering itself was a vivid manifestation of the best Christian unity. Dr. H. C. Mabie of the Baptist Foreign Board paid a tribute to the management of the conference and the strong and manly utterances made upon its platform.

Dr. Paton was accorded a greeting which befitted his life and work. Unassuming in manner, wholly possessed by his mission and in person reminding one of the apostles, his address was heard with rapt interest. He spoke with great fervor, and his message rang with divine assurance as he narrated his experiences among the New Hebrides in rapid utterance and with emphatic gestures. He pleaded for the training and consecration of young people to the foreign field. His hope is high that the conference will affect for great good the American churches.

Dr. Paton spoke in Boston on Sunday at the Shawmut and Walnut Avenue Churches and addressed a young people's rally at the Roxbury Presbyterian Church in the afternoon.

A Tribute of Friendship

Rev. E. G. Porter was for more than twenty years officially connected with the Gould Memorial and Industrial School of Rome. His death, a few weeks ago, was a serious loss to that institution, as it was to many other philanthropic enterprises. A meeting of the officers of the Gould Home was held on Commonwealth Avenue last Friday to honor Mr. Porter's memory. Besides tributes from those present, letters were read from President Hazard of Wellesley College, Mrs. Julia Ward Howe and many others. They showed how tenderly this good friend is held in remembrance.

The Children's May Festival

The annual May Festival of the children of the Woman's Board of Missions was held at Berkeley Temple on Saturday. Upwards of a thousand little folk from mission circle and Junior C. E. Society were gathered from Boston and vicinity. Secretary Daniels presided and Rev. James Smith described the work and needs of the Ahmednagar hospital in India. A very attractive feature of the afternoon was the presentation by a group of young people of an exercise prepared by Mrs. C. H. Daniels. It described to the ear and eye the old and new life in the missionary hospital as seen by a deputation from the festival. When the roll of the societies was called $300 were offered in cash and $300 in pledges.

Pastor Dickinson Returns

Last Sunday Berkeley Temple welcomed its pastor, Rev. C. A. Dickinson, D. D., from California. He returns much invigorated and with the expectation of carrying forward the life of the temple. During his absence Rev. Edward Anderson has supplied the pulpit very acceptably.

The Lambs of the Fold and Flock

(The Congregationalist's Missionary Topic for June)

Reaching the children of the unchurched—How shall we train the children of the church to missionary knowledge and interest—Sunday school pioneering at home and abroad.

1. *Reaching the unchurched children.* What is the obligation? That is expressed in the solemn, searching, impressive command given by the risen Christ to Peter, "Feed my lambs." That command rests now upon the church with all the obligation that it rested upon the apostle. In that command Jesus speaks to his church. What is the reward? "Whoso ever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."

How many unchurched children are there to be reached? The census of 1890 shows that at that time there were 22 500,000 children in the United States between five and twenty years of age. The latest international Sunday school statistics set forth the fact that in the Sunday school there are 11,327,000 members. Inasmuch as, say, one fifth of these are adults, that leaves about 10,000,000, making no allowance for increase, not gathered in under the instruction of the church. In the cities are neighborhoods where children grow wild, having no tutelage but in evil. In the older states are churches which have been abandoned, like the farms, and a new generation has grown up without any religious training. West of the Missouri River it is estimated that there are over a thousand new communities in which the gospel is not preached or taught. With so large a proportion of the children uncared for, the church is far from obeying Jesus' command to feed his lambs.

2. *Training the children in missionary knowledge and interest.* This cannot be done if no explanation be given them for asking for their pennies in the Sunday school. Let them know fully for what they are giving. Let them contribute to support some Sunday school missionary, who will write to them about his work. Fire them with the idea of having a Sunday school planted on their behalf, which they can aid and in whose development into a church they will have a proprietary interest. Secure a picture of the school in its beginnings and afterwards other pictures as it grows and is housed. Get reports often enough to keep up the interest. Even in a continued story the break must not be longer than a month.

3. *Sunday school pioneering.* The explorations of our Sunday school missionaries are often more full of life and interest than those of the gold miner or the hunter. They make use of the railroad when they can, but some of them have their teams, or ponies, or bicycles, and even tramp it afoot. Often they have hard fare, and some have been caught in heavy snowstorms on the mountains. The ride of Rev. Loyal L. Wirt from Cape Nome, Alaska, to Seattle is a memorable one. It was a ride of over 1 200 miles in the dead of winter on a dog sledge that the missionary enterprise he had started at Cape Nome might be properly equipped for this summer.

HELPFUL LITERATURE

Rev. Loyal L. Wirt's Work in Alaska, *Congregational Work.*

Our Problem in the Dry Belt, by Rev. W. L. Sutherland; A Woman's View of It, by Mrs. Jennie S. Platt; Children's Day, Its History, etc., by Rev. W. F. McMillen; Children's Day, Its Origin, Growth, etc., from The Model Sunday School, by George M. Boynton, D. D., C. S. S. & Pub. Soc.

A Heroic Alaskan Missionary Visiting the Churches

A young man in Brookline, Mass., with an ingenious outfit of tent and tools, is about to start on the long journey to the gold fields, Cape Nome, Alaska. He is one of 30,000 or more who are moving from nearly every state in the Union to seek their fortunes at the same place. There arrived in Boston last Friday a rather short, wiry man with bronzed countenance, who was one of the pioneers at Cape Nome, who went to give something better than gold to the army of seekers for it. His name is Rev. L. L. Wirt, and his portrait appears in this column.

Nearly two years ago he started for Alaska as a missionary. After planting Sunday schools in Douglas and Juneau and bringing them forward into churches, with reading-rooms and other comforts for homeless men, he found his way to Cape Nome among the earliest adventurers. He dug no gold. But under many difficulties and exposed to many dangers he planted a church, opened a reading-room and erected a hospital, won the confidence and aid of the settlers and gave them the gospel with the best things that go with it. He secured assistants, and competent nurses for the sick. Scores of sufferers have blessed him for his labors, and the people have contributed generously to his work and followed his lead.

Foreseeing the great immigration sure to rush for Cape Nome as soon as the season opened, he left his family and started for the States in the dead of winter to secure materials for new buildings and other aid to meet the needs of the thousands now on their way to the gold fields. Leaving Cape Nome Jan. 8, with dogs, sledge and snowshoes and Indian guides, he made the journey of 1,250 miles in fifty-three days to a point where he could reach the States by less primitive methods of conveyance. Mr. Wirt is ready to tell his story to the churches until the meeting of the Home Missionary Society at Detroit, June 5-7, after which he is to return at once to Alaska. He spoke last Friday evening at the Second Church, Dorchester, on Sunday morning at the Eliot Church, Newton and Sunday evening at Hyde Park. This week he is in Connecti-

REV. LOYAL L. WIRT

cut and New York, returning to Boston May 21.

Few men have been through so many adventures as he during the last two years, all for the sake of ministering in Christ's name to his fellowmen. He and his work are supported, so far as missionary aid is given, by the Home Missionary Society and the Sunday School and Publishing Society. We have before introduced Mr. Wirt to our readers, and we shall publish in the next issue the first of a series of three articles written by him, illustrated with pictures from his camera. These articles will describe the life of the people at Cape Nome, the work which Mr. Wirt inaugurated and superintends, and his romantic journey of last winter.

A Vermont Broadside

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. J. H. Babbitt, West Brattleboro; H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction

A Ministerial Bureau Proposed

The question of a bureau of ministerial supply is under discussion, and a committee is to report at the State Convention, to be held in Newport, June 12–14. The committee is seeking light, and is specially desirous to know if the churches would welcome aid from any source in their search for pastors. A new agency usually has less difficulty in enrolling men than places.

A Better Equipped Ministry

The ministerial drift has been decidedly Vermontward of late, as the record shows. It is noticeable that, with few exceptions, the men have had full training. In this respect there is marked improvement over former conditions. It was shown at the last State Convention that only fifty-seven per cent. of our ministerial force had been trained in college and seminary, and of those added to the list during the year only forty-eight per cent. To the advantages of a full course of study some of these recent recruits can add a ministerial ancestry.

The Temperance Ferment

Agitators in this field are unusually active. A movement for high license, nurtured by a few prominent politicians and their newspaper organs and capable of mustering a small vote at the last two legislatures, has met with sturdy opposition from the Anti-saloon League. The publication by the latter of a so called "black list" of those members of the legislature who voted for high license has brought out a storm of protest not confined wholly to the opposers of prohibition. Meanwhile, the work of more rigorously enforcing the present law goes on, and the faith of those who believe that prohibition can prohibit in this state apparently does not wane.

New Pastors—Half a Score

Among ministers secured for vacant pulpits of late the following have begun labor or will enter soon upon their duties:

To Williamstown and East Brookfield, June 1, comes Rev. David H. Strong from a twelve years' pastorate in Bernardston, Mass. He is not a stranger in the state, having begun his ministry at Londonderry and Weston, where his service was cordially received. Mr. Strong was born in South Deerfield, Mass., where his father, Rev. D. A. Strong, was pastor fifteen years. He was fitted for college in Williston Seminary, and is a graduate of Williams College and Hartford Seminary. While a student he spent his summers in missionary work in Maine, Minnesota and North Dakota. He was ordained in 1885, going at once to Londonderry and thence to Bernardston. At the latter place he has identified himself with the interests of the town, serving as librarian of Cushman Library for ten years, and for several years as trustee of Powers Institute.

West Charleston already has in service Rev. Samuel Bell, who came from Deerfield Center, N. H., and began work in April. He is a graduate of Dartmouth and Andover, and has held pastorates in Massachusetts and New Hampshire. With West Charleston the field of Morgan is joined, which has been supplied emporarily by the pastor at Derby.

Londonderry has secured Rev. Edward N. Billings to begin work May 13. He is a native of Slatersville, R. I., a graduate of Amherst and Hartford Seminary. While studying he supplied churches at Pelham, Mass., and Westford, Ct., and did mission work in New York city and in Wisconsin. But on graduation, owing to sickness in his father's family, he returned to Slatersville in 1895, where he has remained doing mission work as opportunity offered; of late this has been in Providence. With Londonderry Simonsville has recently been yoked.

Westfield and Troy have called John H. Cone of the last class Bangor Seminary, who will begin service May 20. Born in England, he was a Methodist circuit preacher before coming to this country and entering Bangor. There he took the full course and graduated with honor as a Commencement speaker. He has worked summers at Masardis and Little Deer Isle, Me., and after graduation was for a time at Vassalboro and Riverside.

Randolph Center has secured Rev. Edwin

REV. DAVID H. STRONG

M. May, who comes from a two years' pastorate in East Rockaway, N. Y. Mr. May was born in New York city, and spent part of his childhood in Williamstown and Quechee, Vt., where his father had short pastorates. He was educated at Mt. Hermon School and Oberlin College and Seminary, and was ordained in 1893. He was assistant pastor of Bethlehem Church, Cleveland, O., for two years before going to East Rockaway.

Irasburgh calls from Hartford Seminary Edward P. Treat, a senior, who will enter on his duties June 1. He took both preparatory and college courses at Western Reserve. His seminary training was at Lane, Oberlin and Hartford, and he has done mission work in the lumber camps of northern Michigan. He married a graduate of Western Reserve.

Bridgewater has called Rev. W. A. Remele, a native of New Haven, Vt. He was educated at Middlebury College and Yale Seminary, and was pastor at North Pomfret 1879–81. Ill health kept him from the ministry for a time. He has supplied several different terms at East Poultney, and has been pastor at Weybridge, where he was ordained in 1894. He now comes from a two years' pastorate in Olympia, Wn.

Sherburne engages for six months S. T. Byington, a graduate of Vermont University and from Union Seminary. He is of Vermont nativity and ancestry, his father being Rev. G. P. Byington, a native of Williston, and his mother a native of Windsor. The pastorate of Rev. E. W. Sturtevant at Post Mills and West Fairlee began May 1. His previous charges have been East Braintree and Hartland. Rev. R. C. Lansing began at Albany recently, bringing a bride the last of April. He has had pastorates at Quechee and Hartland.

C. H. M.

The Genesis and Development of Sunday Schools in Vermont*

BY REV. J. H. BABBITT

Interest in Sunday school work in our state appeared first early in the present century. According to data obtained by A. M. Butler of Essex in 1874, the first Sunday school in Vermont was in Concord, Essex County, and began in the autumn of 1811 or 1812. Rev. Samuel Goddard of Concord gave notice at the close of a Sabbath service that he would meet the young people one evening that week for Biblical instruction, and requested them to bring their Bibles. He opened the school with prayer, and the scholars all read from the Bible, after which he made an address upon the object of the "Bible school," as he called it, and requested them to commit to memory passages of Scripture and hymns to be recited to him at Sabbath intermission, which was done for several months. There were also catechetical exercises. The school was composed of young people between ten and twenty.

About the same time the spirit of Sunday school endeavor was developing in the town of Greensboro. Asahel Washburn, before coming there to live, had been told of a question and answer which had come up in an assembly of Christian ministers in Connecticut—the question, "What shall we do to be more useful?" the answer, "Do more for children and youth." These words made a deep impression upon him. When he had settled in his new home, in a comparative wilderness, where the preaching of the gospel was seldom heard, he asked himself, "What can I do here for the young and rising generation?" He frequently conversed with others on the subject which lay upon his heart. They had not yet heard of Sunday schools.

At length a few kindred souls, under his leadership, went from house to house with their children to pray with them and instruct them in the Assembly Catechism. The effort was regarded by some with prejudice, but after about two years a better judgment prevailed, and one said: "Perhaps we have stood in this brother's way too long; we will try to help him." New sympathy began to be manifested. Request came for the instruction of other children. Announcement was therefore made that on the next Sabbath it would be given publicly, and it is said, "The children came in like an overflowing stream." This was in June, 1814.

Within a year or two the flame of Sunday school zeal began to burst out in other parts of the state and great enthusiasm was manifested. The schools were held in churches, schoolhouses and private rooms, were composed mostly of children, and depended almost wholly on the Bible, hymn-book and catechism. Warm friends and patrons increased. One year Hon. Mark Richards of Westminster East furnished the girls with white dresses and blue sashes for a celebration. Another year he offered three prizes, "a handsome bound Bible, a Testament and a hymn-book," to the three persons who should commit to memory the greatest number of Scripture verses. Later, in 1824, he offered "$16 to the four who learned the most Scripture and hymns; $16 to the next eight, and $8 to the remainder of the school." One of the first prize takers recited 6,665 verses in twenty-five Sabbaths.

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*The fourth article in a series on The Evolution of the Church in Vermont. The next will be a study of The Midweek Meeting, by Rev. F. B. Fisk.

Shortly after the Greensboro school was started other schools were formed in towns near by, and soon a Sunday School Union was composed from eight of these towns, and frequent examinations were held. At one of these examinations, which took the character of a local celebration, a large, new barn was fitted up for the occasion, and more than four hundred children and youth were present. Among the exercises was the repetition of the blessings pronounced on Mt. Gerizim with a response of the curses pronounced on Mt. Ebal. The exercises as a whole were impressive, and a powerful revival followed, spreading into all the towns belonging to the union.

In 1817 the following recommendation was passed by the annual state gathering of Congregational ministers: "The General Convention, having learned that great benefit has arisen from the institution of Sabbath schools, earnestly recommends to the churches the universal establishment of such schools for the purpose of teaching the children the Holy Scriptures and affording them catechetical instruction."

This indorsement of the work indicates how quickly and strongly it had won a place in popular favor. It could not but grow and adopt measures for increase. In 1825, the year after the organization of the American Sunday School Union, the Vermont Sunday School Union was formed to act in an auxiliary relation with the national union. In January, 1833, *The Sabbath School Reporter* commenced publication at the office of the Vermont *Chronicle* in Windsor.

With the increase of denominations in the state denominational activity increased to instruct the young religiously and cover the waste places. Much of this kind of effort continues. But good work is also done in interdenominational ways. The first permanent county organization was in Bennington County. This union was formed in 1861. Since then all of the fourteen counties of the state have been organized and at different periods have done vigorous work.

The State Sunday School Association of Vermont was organized in October, 1869, and has maintained itself in strength. Under its administration some of the foremost speakers of the land, in behalf of the Sunday school, have been employed to interest and inform our Sunday school workers, and successful efforts have been made to sustain a field secretary a considerable portion of the time, and much has been done to promote county, district and town organization. Home department and normal work also have been encouraged and fostered. The state association has co-operated heartily with the International Convention, sending delegates to the triennial meetings and making generous pledges to the work of the executive committee. It has also sent delegates to the World's Sunday School Convention in London in 1889 and in St. Louis in 1893.

Vermont has been represented on the Lesson Committee. Upon the death of Hon. Henry P. Haven of Connecticut, leaving vacant his place on the first committee, Hon. Franklin Fairbanks of St. Johnsbury was appointed by the committee to fill out his term; and when Professor Austin Phelps declined to serve on the second committee Mr. Fairbanks was elected by the committee in his place, and did hearty and creditable service, as his associates testified.

In 1881 the General Convention appointed a committee of three to act for the interests of our Sunday schools, and a similar appointment has been made from year to year ever since. The next year it was recommended that the churches furnish the means necessary for the running expenses of the schools so that the school contributions might be devoted to strictly benevolent purposes. A recommendation was also passed that Children's Day be observed on the second Sabbath in June. The year after that a resolution was passed urging that a collection be taken annually for the Sunday school work of the C. S. S. and P. S. Thus our denomination has sought to keep abreast with all good Sunday school enterprise. Within a few years the American Sunday School Union has had a field agent in the state, reaching many points that have been neglected. He has established over 100 schools.

Like other New England states Vermont has suffered seriously from the death or removal of its Sunday school workers, and for a few years past the membership of the schools has fallen off. In 1878 the Congregational schools reported a membership of 22,970; this year the report is 19,708. The last general statistical report of all denominations gave a total membership of 62,100, or about 18.7 per cent. of the population. This is a considerable descent from 1896, when we numbered 64,369.

We are not disheartened, however, for we are comforted in the thought that multitudes of our Vermont boys and girls are doing good Sunday school work the world over. So, with the large proportion of adults in many of our schools, and the children coming on, and the best methods watched for and helps adopted, we are pushing on. Believing our commission is from God, we purpose to honor it.

Burlington's Surrender to Rockford, Ill.

An eminently successful pastorate was terminated when the resignation of Rev. P. M. Snyder, pastor of College Street Church, Bur-

REV. P. M. SNYDER

lington, took effect May 6. Greatly to the regret of the church, the community and of neighboring churches, Mr. Snyder felt constrained to this course by the larger opportunity for usefulness offered by a unanimous call to Second Church, Rockford, Ill. The council, respecting the high motives of both parties, dissolved the pastoral relation, with resolutions expressing the highest appreciation of the retiring pastor's ability, fidelity and efficiency.

Mr. Snyder has proved himself an attractive and instructive preacher and a devoted pastor, and the most cordial relations have existed between minister and people throughout his six years' service. Under his inspiring and judicious leadership the church has steadily grown in membership, and every department has been brought to a high degree of efficiency. His work among the young people has been noticeably successful, and the children's sermons, preceding the regular sermon for the day, were greatly appreciated by the little folks and are already bearing fruit. While Mr. Snyder devotes himself with singleness of purpose to the interests of his church, he is not wanting on any occasion where there is opportunity to prove his public spirit and good citizenship. E. T.

Man-Hunting in Rutland County

Earlier in the month the papers were full of the man-hunt in Western Vermont, and only a few hours before their capture reports were published of the successful escape of the desperadoes from the cordon of searchers. The fulfillment of the promise to certain others that they should henceforth "catch men" is likewise often heralded as having failed, but is being quietly realized in our vicinity. We are chagrined to find that in 1899, while our four foreign churches all gained in membership, only little Sudbury, of sixteen American churches, more than held its own. That a different report will be published next year seems evident from private reports of additions thus far this year, with promise of more to follow. Chiefly by twos and threes several of our churches are making good their losses and lengthening their rolls. Rev. G. I. Adams received seven before leaving West Rutland, and Rev. C. H. Smith has already welcomed six at Pittsford.

Pastorless West Rutland is engaged in another kind of man-hunt, with candidates too numerous to mention.

We are up with the times in the springing up of training classes, hunting for the man of the future. Dr. Phillips has a class of twenty at Rutland, whom he baptized twelve to fourteen years ago. H. L. B.

Extension of the Vermont Idea

Several of Vermont's missionary workers are making fine records elsewhere. Miss Florence R. Yarrow, after valuable service of more than a year in California under the Sunday School Society, has become pastor's assistant in Central Union Church, Honolulu, H. I., where she began last December. This is a church of nearly 700 members, thoroughly organized in all departments, with estimated expenditures of $12,000 for the work of the current year.

Miss Jennie B. Gale has charge of the Gridley Memorial Mission, Beloit, Wis. Since her going there a church has been organized with twenty-nine members, fifteen coming on confession. This is a union church designed to embrace all of evangelical faith.

Miss Lydia Hartig, who has been traveling through the South and West visiting the missions aided by the Vermont W. H. M. U., will speak at the C. H. M. S. anniversary at Detroit, June 6, and at the state meeting at Newport, Vt., June 12. M.

Bennington's Anniversary

Second Church recently celebrated its 64th anniversary by a large and enthusiastic gathering. This church, which stands fourth in the state in membership, is a well-organized working body and has had marked prosperity under its present pastor, Rev. C. R. Seymour. A desirable feature of the working force is a board of 24 ladies, who visit the sick and afflicted and welcome strangers.

May Ingatherings

There are indications of increased spiritual activity in many of the churches, and the May communion bore evidence of results. The church at Barre has received 46 since the beginning of the year, all but five on confession. Other smaller fields have been proportionately encouraged, and there is hope for that enlargement which the well-equipped Christian forces warrant.

Gifts to the Churches

EAST BURKE. The meeting house is undergoing extensive alterations and repairs. Through the generosity of Elmer Darling of New York city a new organ has been purchased. TYSON has received 75 copies of Laudes Domini from Central Church, Brooklyn. Christiana Howard of Chelmsford, Mass., left in her will $312 to the church in IRASBURG and $930 each to the Vermont Domestic Missionary Society and the A. B. C. F. M.

Brookfield's Loss

About two weeks ago Mrs. Lucinda Smith met with a fatal accident at the age of 84. She was the wealthiest resident of the town and a liberal supporter of First Church. An organ and $3,000, the income to be used for the support of preaching, were among her recent benefactions.

Life and Work of the Churches

A Bay State Budget

From Boston's Northern Suburbs

The Chelsea churches are enthusiastic over spring improvements. Of these the most important is the action of Central in accepting the offer, made a few weeks ago by a former member, to furnish an extensive addition to the present edifice, to be used by different organizations such as the Sunday school, the Men's Guild and the Boys' and Girls' Clubs. This gift, which will amount to about $10,000, was accompanied by the suggestion that general repairs on the meeting house be made at the same time. Already the church has nearly $2,000 in hand for repairs, which sum was increased to $5,300 last Sunday. The new annex will be two stories high and is to stand at the side of the main building. An evidence of the continual growth of the church membership is the thirty-seven accessions received by the pastor, Rev. R. A. MacFadden, at the May communion, thirty-one on confession.

First Church will give up its evening services for several weeks, substituting therefor a vesper service about half of which will consist of music. A chorus and several soloists will be attractive features. The pastor, Dr. Houghton, will read chapters of an original story, and the people will join him in responsive exercises. At the communion service last week ten new members were received, all but one on confession. The Chester Avenue Chapel of First Church is progressing encouragingly under the lead of the new pastor, Mr. Stockdale, a student of Boston University. Since his coming the evening congregation has increased and the Sunday school has felt a new impulse.

At Third Church the pastor, Rev. S. M. Cathcart, is giving a series of Sunday evening addresses on The Twelve Apostles as Types of Christian Character. The close of the Girls' Club work for the season was marked by an exhibition of what they had learned in the art of cooking as taught by two young women of the church during the winter. Last week, at a successful May festival and sale, the "May-pole exercise," so seldom seen nowadays, was given. A new piano adds greatly to the attractiveness of the church services.

Plans for Chelsea's new Y. M. C. A. building come nearer realization each month. The original offer of a gift of $10,000 by a former resident, who still holds a lively interest in the city, holds good for some time to come, and the young men are now waging an "army and navy contest" to secure the last amount needed before actual operations begin.

First Church in Revere still feels the impulse of special meetings held in April, which resulted in conversions. A song service held the first Sunday night of each month in place of the regular meeting has secured increased attendance. The pastor, Rev. W. S. Eaton, has proved, through repeated efforts, the advantage of preaching courses of sermons on Sunday nights. A recent series was on The Ten Commandments. The next will be The Great Ethnic Religions of the World Compared with the World Religion. The Sunday school attendance has increased steadily, and new members are the rule rather than the exception. A plan not tried everywhere is the guarding of the doors during the opening exercises—an effectual means of preserving order and of stimulating punctuality. Last Sunday the pastor passed the eighth anniversary of his pastorate here. During these years he has received 145 members, and more than $2,500 have been spent for material improvements.

At the graduating exercises of the Revere Lay College Dr. G. C. Lorimer gave the address on The Usefulness of a Lay College Training for Those Unable to Attend a Great University. Eight graduates, one a young woman, had Commencement parts.

First Church, Everett, has recently taken an offering of $500 to apply toward reducing a $4,000 mortgage on the meeting house. Moreover, the church has made a recent appeal for subscriptions to aid its sister church, Courtland Street, which is somewhat in arrears financially. The May communion brought thirteen members into the church, ten on confession. This addition is chiefly the result of special work in the Sunday school. After careful encouragement of the teachers and addresses by the pastor, Rev. W. I. Sweet, about fifty cards of decision have been signed by the young people in the school. During the present pastorate of two years and a half the church has received nearly 100 new members. The Boys' Brigade of forty members is flourishing, and following the personal work done among them most of the members have given expression to a desire to be Christians. Special evangelistic meetings have just been held at the chapel on Tileston Street, conducted by Mr. C. W. Greenwood.

The West Somerville Church has a new pastor, Rev. E. T. Pitts, who began his labors here last week Sunday, after a year with First Church, Falmouth. The first congregations of the new incumbent were unusually large, and his first sermon was drawn appropriately from the thought: For What Intent Have Ye Sent For Me? Mr. Pitts was educated in the Baptist denomination, but his permanent pastorates have all been Congregational. He has served at Livingston, Me., Plymouth and Everett, Mass.—at the last-named church for six years with eminent success.

SCOUT.

Fitchburg and Thereabouts

Leading educators of our state have cheered the hearts of Christians in this vicinity by recent utterances on spiritual themes. At the closing lecture of his course at the State Normal School Pres. G. Stanley Hall chose for his theme The Relation of Science and Religion and presented considerations from the standpoint of the scientist for faith in theism, immortality and the religious life. Many pastors present felt that the lecturer made a stronger impression along these lines because of his standpoint than they could hope to secure in many sermons. A little later a similar effect was produced by Prin. J. G. Thompson of the normal school in an address on Spiritual Ideals before the Fitchburg Congregational Club.

About six months ago the Calvinist Church was hampered by a debt of $22,000. As perhaps $55,000 had been raised during the erection of the new church three years ago, it seemed doubtful that any large sum could be secured at present. But an effort was made, and in three weeks, with one appeal from the pulpit and a canvass of the congregation, the entire $22,000 had been pledged, and now, within six months of the inauguration of the movement, every pledge has been paid to the last cent, and the beautiful brownstone edifice, with its unusual equipment for the varied activities of a working church and a property valued at $125,000, is entirely free. The spiritual work of the church has probably been quickened by this effort, thirty-two names, largely on confession, having been added to the roll since Jan. 1.

The church in Ashburnham, Rev. N. T. Dyer, pastor, has shown commendable vigor, where, amidst constant removals due to the business condition of the town, several thousand dollars above regular expenses have been raised the past year for repairs and the payment of an old debt. The Pilgrim fiber is still abundant in Massachusetts hill towns.

A feature still novel in Congregational churches is the boy choir. One has been organized in Ayer by Dr. B. H. Hopkins. It will drill on Sunday afternoons and form a feature of the evening service.

WATCHMAN.

Fall River and Its Neighborhood

The Old Colony and Taunton Associations have just held a joint meeting. A committee was appointed to arrange a permanent union of these old organizations in their meetings, thus bringing together a large body of ministers twice annually for discussion and fellowship. The recent gathering was held in Taunton, one session in the Historical Hall, where among many interesting portraits one of Dr. S. H. Emery has just been hung. A member of Taunton Association for sixty-three years, he yet read a paper at this meeting with stirring enthusiasm.

Rev. S. K. B. Perkins recently retired from the active pastorate on his seventieth birthday, closing a relation with the Raynham church marked by beautiful zeal and old-time pastoral ideals. One of the last services he rendered there was to wage a vigorous and victorious battle against licensing saloons.

The Pastor's Band in Central Church, Fall River, for the Christian instruction of boys and girls, has two courses a year, one closing on Christmas Sunday and one on Easter. Certificates are given signed by the pastor and deacons, the recipients gathering before the pulpit in one of the general services. Fifty-one certificates were thus bestowed at Easter. This feature secures regular attendance and a sense of definite achievement corresponding to the day schools, and the children seem to prize the certificates.

First recently brought together the five Congregational churches of Fall River, the Ladies' Society serving such a supper as few caterers provide. This occasion of general fellowship endeared the mother church and quickened the spirit of our Congregational church life. Rev. Percy S. Grant of New York addressed the company.

The French Congregational pastors of Massachusetts and Connecticut have held a conference lately in Harrison Street Church, Fall River. The sessions continued two days and were conducted in French. The audience-room was filled at the evening sessions. This church, in the midst of 30,000 French Canadians, has nearly completed the rebuilding of its edifice, which will double its previous accommodations.

Plans are well advanced for the partial reconstruction of the chapel of the United Church at Newport.

A general hospital and an emergency hospital have united in Fall River and are about to build an ample structure for their combined service. An unsurpassed location has been presented by a public-spirited parishioner of First Church. The Y. M. C. A., which has a fine corner lot admirably located with a new gymnasium costing about $12,000, is soon to erect a $75,000 association building. Half this amount has been subscribed in a few weeks. The general secretary, Mr. W. D. Fellows, superintends the noon Sunday school of Central Church.

An interesting feature of a prosperous year at Wheaton Seminary, Norton, is the recent raising of a sum of money by the girls, largely by their orchestra, to "endow one day perpetually" in a Nova Scotia hospital in which they became interested through a visitor. Under Pres. S. V. Cole, gratifying conditions are maintained and the prospects of this institution are so secure as to inspire with confidence its many friends.

OBSERVER.

Up and Down the Connecticut Valley

The pastors of western Massachusetts are affording plenty of material for the newspapers. From Becket comes the report of the call of Rev. Charles O. Eames to the South Church of Rochester, N. Y. In his three years' pastorate over the churches of Center and North Becket Mr. Eames has done faithful service, and his people will be sorry to lose him. Rev. Harry C. Meserve of Faith Church, Springfield, has received a unanimous call to Plymouth Church, Indianapolis. He has been with Faith since its organization six years ago, and has seen it develop into a church of great promise. As this call comes from the largest Congregational church of Indiana, the opening is an attractive one. His resignation, to take effect June 6, was read last Sunday.

The installation of Rev. Edward C. Sedgwick at Curtisville brought together a representative body of clergymen for a village of this size. Mr. Sedgwick has been associated with the church for over a year, and has become very much endeared to his people. He bore well the close questioning which was showered upon him, and enters upon his duties as ordained pastor with a promising future. The sermon by Dr. Lyman Abbott, with whom Mr. Sedgwick had been associated for three years as assistant pastor, of course helped to attract a large audience.

In Franklin County, Greenfield sustains a severe loss in the departure of Rev. G. Glenn Atkins. Few men have entered as prominently and helpfully into the life of the community. Mr. Atkins has made his a practical religion, and has been an uplifting influence to his people, to the community and to the pastors of the county. His church voted hearty resolutions of appreciation and of good will, and will look forward to his return to preach during his summer vacation. Mr. Atkins delivered a strong address at the spring conference of the county association on Practical Problems of Our Church Life. It is gratifying to note that this conference seriously considered the problem of aided churches, the appointed committee reporting that at present twelve Congregational churches of the county receive aid from the Home Missionary Society. The total amount received by these churches is $2,475, while the amount contributed by the churches of the county to the same Home Missionary Society, including the value of missionary boxes sent, is $1,939. It might be well if other conferences would appoint committees, as has Franklin County, to confer with other denominations in regard to the possibility of co operation. It is within three years, at least, that Springfield, too, was receiving more money from the Home Missionary Society than it contributed in return, and her people would hardly wish to be considered living in home missionary fields.

A feature of Hampden County life at this time of the year is the annual May breakfast, which now has become a fixture elsewhere than at the church in Longmeadow, where the custom has prevailed since 1869. Over $700 were received on the first day of May for meals at the Longmeadow church this year, and the net proceeds cannot but prove a valuable addition to the motive power of the active church there.

The lovers of higher criticism were given the pleasure of listening to Rev. Henry Preserved Smith of Amherst College, who addressed the South Church seminar on a recent evening. Professor Smith ably outlined the characteristics of the authors of the book of Genesis as viewed by higher critics.

While interest in this study continues, Rev. S. H. Woodrow has recently emphasized the need of a revival in the churches. In a carefully prepared sermon he points out the fact that in our denomination the returns for last year indicate a smaller increase of members than in any of the ten years previous. Methodists, Presbyterians and Baptists, he indicated, are also mourning over the meager results of the past year. Some of the causes he believes are war and its absorption of the public mind, a distrust of revival methods, the discussion over the Bible, interest in material prosperity, and the extreme reaction from former beliefs in crude forms of punishment. The sermon was a thoughtful one, and the evident general longing of pastors for a spiritual quickening is one of the hopeful signs of the times.

Prin. F. W. Atkinson of the Springfield High School has been formally offered the superintendency of education in the Philippines, as prematurely announced some time ago. His going will be a serious loss to educational interests in Springfield. M. A. D.

A Breeze from Berkshire

It is hard to realize that the winter months, in which we hoped to accomplish so much, are already behind us. It must be admitted that the same spiritual depression which has been the object of such prayerful consideration by the churches of Boston and vicinity has been felt among us. One of the oldest pastors in Berkshire County reported recently that he had rarely known a winter so barren of spiritual results. A well-known Springfield pastor made the matter the subject of an earnest sermon not many weeks ago. Still, this is not true of all our churches. One received not long ago thirteen of its young people on confession, and in others the gains have been steady.

An increased interest in the catechetical training of children showed the influence here of the International Council. In many of our churches classes have been formed for the first time. In some a manual was used. Other pastors devised plans of their own. One based his instruction on the Apostles' Creed. The class met Monday evenings for six weeks. Each clause of the creed was discussed, and the Bible texts were found by the children. Those classes have been most successful where the children have been given something to do.

Probably no work is more important than the training of young people in habits of reverence when in the church building, especially during worship. The informal and even social nature of many church gatherings tends to beget a spirit of irreverence among the young. This is especially noticeable at the meetings of the Y. P. S. C. E., but pervades other services as well. The habit of talking and laughing in church is a dangerous one and brings the name of religion into contempt. An effort has been made among us to counteract this tendency. The matter was presented at the different services; parents and Sunday school teachers were asked to co-operate. The result has been a great change in the spirit of many of our young people. The experience could doubtless be duplicated with profit in many other churches.

The past winter has been notable for increased interest in missions. The movement was initiated last summer during a visit of Yale students to Berkshire County. Several churches have made themselves responsible for the support of a missionary. This excellent plan is not alone for the strong. The smaller churches, if they will, may support a native helper whose salary will be easily within their reach. Interesting and touching letters are received from the workers and interest in foreign missions is thus quickened.

Berkshire County is to lose two of her younger ministers, only recently ordained. Mr. M. B. Fisher of Adams has returned to California, his native state, and Mr. C. O. Eames of Becket has been called to Rochester, N. Y. Mr. Fisher has made himself useful in Adams and left many friends behind. One cannot help wishing that Becket could keep Mr. Eames, of whom it was so proud, under whose leadership it prospered so visibly. The smaller fields in this part of the state have never been provided with better men than now. The good results of their quiet, faithful ministry must surely appear in time.

R. C.

Two Important Meetings in New York

The Congregational Clerical Union, which omitted its last two meetings on account of the Ecumenical Conference, greatly enjoyed a paper from Dr. Bradford on the Ethnic Faiths, at its gathering May 7. It was a fresh discussion of the faiths of Japan, Corea and China, based on facts which the writer had gathered from priests, statesmen and common people during his recent visit to those countries. The discussion was continued vigorously by Dr. Lysander Dickerman, whose studies in Egyptology proved a fruitful source of illustration, by Dr. S. W. Howland, recently from struggles with these faiths on the mission field, and by Dr. C. J. Ryder, who for years made a special study of Confucianism. There was a common agreement that the time had gone by for pastors to be content with giving missionary talks. The people need to hear carefully prepared discussions of the facts as reported from the field. Dr. Dickerman's suggestion that the Union program for the coming year should contain a series of addresses upon the Ethnic Faiths was cordially supported.

Broadway Tabernacle never does things in a half-hearted way. How could it with such a body of strong men and women, and with Dr. Jefferson to lead them? The Manhattan-Brooklyn Conference, therefore, looked confidently for an ample provision as to program and welcome, and when the members came together on Thursday they were disappointed, but for the better. The choice flowers and dinner of many courses made one wish that he could call back the old time Puritans and Pilgrims to enjoy such modern hospitality. The busy pastor had just returned from lecturing at Ann Arbor, and is about to preach at Vassar College, May 20, and give the Commencement address at Ohio Wesleyan University, June 14. But his word of welcome to the conference betrayed no sign of fatigue. The church is the oldest in the conference—old enough to be the mother of many and the grandmother of some. Two new comers from New England, Rev. Messrs. F. B. Makepeace and F. E. Ramsdell, were cordially welcomed and assigned parts in the exercises. Thirty-nine out of the forty-seven churches in the body were represented, and in their two-minute reports presented a picture of strong, vital Christianity such as one seldom sees. The conference contains six of the "ten largest churches," according to the Hand-book, one of which, Tompkins Avenue, it was stated, is now the largest Congregational church in the world.

The reports, though brief, showed that nearly all the churches now have pastors, that there have been notable accessions to the churches since the beginning of the year and that the increase of money in the hands of the people is enabling the churches to pay debts and plan for enlarged work, and in several cases for better houses of worship.

"Since I came to Brooklyn," said Dr. Ingersoll, "I have never seen the fields so white. The people are tired of husks and are hungry for gospel truths."

The evening service was devoted to addresses upon Inter-church Fellowship, a phrasing which many thought happily described that good thing desired by all Christians, and often called "comity" and "church unity." In this the session was itself an object lesson; and as the addresses were delivered by Dr. D. S. McKay of the Collegiate Reformed Church, Rev. Percy S. Grant of the Church of the Ascension and Dr. George T. Purves of Fifth Avenue Presbyterian Church, the conference was thoroughly prepared to appreciate the editorial on the Cost of Opin-

ions in the last issue of *The Congregationalist*, copies of which paper were given to the members by the committee.

In carefully prepared resolutions tender sympathy and profound respect were expressed for Dr. Storrs and Dr. Virgin, who have retired from the conference during the year. F. B. M.

Guarding the Gate to the Ministry

Following good examples, the Oneida, Chenango and Delaware Association of New York took marked action relative to the licensure of candidates for the ministry at its recent annual meeting in Greene. A permanent committee on licensure was created and resolutions were adopted requiring that a candidate shall notify the committee in advance, submit a sermon and an essay and undergo a private examination on the different theological subjects and a public one on his Christian experience and belief and his motives in entering the ministry. It was felt that these examinations are the most important ones taken by a man entering the ministry, at which the most discrimination should be exercised, since the passing of examinations at ordination or installation is, owing to the action and desire of the local church, almost a matter of course.

At the same time, in order to prevent the pressure of immature candidates for ordination and to provide for necessary service in poor and distant fields, the following resolution was unanimously adopted:

Resolved, That when a church within our bounds is served by an unordained acting pastor with the approval of the association, and shall by vote request and authorize such acting pastor to administer for it the sacraments, this action will be taken with the approbation of the association.

In the discussion upon this resolution, it was suggested that the action contemplated is a return from the priestly idea of the ministry toward a proper and more primitive Congregational usage. W. A. T.

Oberlin's Growth and Influence

The college has just issued its quinquennial catalogue of officers and graduates, covering over 300 pages. It is especially timely, in view of the great reunion to be held in June. This institution makes gratifying progress under the able management of the new president, Dr. J. H. Barrows. Those acquainted with the needs of a college know that money is the oil which makes the whole machinery run easily. Oberlin has great reason to rejoice because Dr. Barrows has brought to the college, through generous friends of the Oberlin idea, gifts amounting to $280,000. Already workmen are waiting for the right moment to break ground for new buildings. Besides this material growth, the president has conceived the idea of making a larger impression of Oberlin principles on the surrounding country and in distant states. Last year, besides his regular work, he delivered nearly 200 addresses to this end. From Oberlin also go out every week nearly a dozen men from the seminary, most of them to supply regularly some church or group of churches. Already the college has eighty-eight workers in mission fields, and many more are preparing to go. The professors and students are identified with every moral and religious movement in the city. Professors Bosworth and King have been supplying First Church all the college year. The former has preached occasionally at Second Church. But the most interesting event of the spring has been the unanimous and enthusiastic call of First Church, consisting of over 1,000 members, to Professor King. He declined, declaring that, though he felt that they had highly honored him, his work in the college and seminary appealed to him as of greater importance.

The most recent event of large interest was the celebration of the fortieth anniversary of Second Church. At a large union meeting of both churches, held May 3 in the historic First, Dr. D. L. Leonard, associate editor of the *Missionary Review of the World* and secretary of the Ohio Church History Society, delivered the historical address. At Second Church the exercises closed, May 6, with the ordination of Mr. C. Rexford Raymond, who is to be a professor in Berea College. He is a Senior in the seminary, and will enter upon his work at once after graduating. E. A. K.

Kansan Congregationalists Convene

Seneca is an attractive country town of 2,000 people. Its Congregational edifice is a beauty in point of harmonious coloring and contains a new pipe organ aching to be shown off. Here the State Association held its annual meeting, May 3-6. The next one will be at Wichita.

Among important business transacted was the abolition of the foreign missionary committee, its work being turned over to the committee on the federation of benevolences. The committee on Christian Endeavor was also dismissed, and in its place Mr. F. T. Vincent of Seneca was appointed state superintendent of Congregational C. E. Societies. The committee for the federation of benevolences reported progress and recommended that its work be indefinitely continued, stating that it believed not less than five years should be given to the experiment with methods proposed. The report of the committee on social relief recommended that the churches form insurance societies, similar to the fraternal insurance organizations outside. This report was recommended to the churches. It has already been adopted by Mr. Sheldon's church in Topeka.

The Kansas Home Missionary Society was organized under a new constitution, providing for the support by the state of all its home missionary churches. Dr. Richard Cordley was elected president, Dr. D. M. Fisk vice-president, Rev. L. P. Broad secretary. Enthusiastic speeches were made in favor of expansion and onward movement by Mrs. Caswell and Superintendent Roy. Kansas has acquired a large accession of self-respect in having stepped out upon this independent basis.

It is impossible to give even a *résumé* of good things on the program. Among notable papers were those by Rev. C. P. Connelly on The Theological Spirit of the Twentieth Century, by Prof. F. W. Ellis on The Imperative Mood in Modern Christianity, by Dr. D. M. Fisk on The Light of Nature on the Christian Problem, by Dr. Richard Cordley on Religious Problems Left Over for the Twentieth Century. The meeting closed with an able sermon by Rev. A. C. Hogbin, moderator, upon Christ's Mission to the Present Age. Without attempting analysis, it is but just to say that the thought of these papers was along the lines of new theology, but presented a certainty of faith previously lacking in most local discussions of advanced thought. The devotional half-hour at the closing session was characterized by universal praise that a new spirit was evident, with the prophecy of Pentecostal power. It would seem that our scholars are also to be inspired with the spirit that makes missionaries. C. H. F.

TWO PASTORS APPRECIATED

The council which assembled in the chapel of Lynn Central Church, April 26, recognizing the termination of a long and notable pastorate of Dr. Moore, passed strongly commendatory resolutions, from which we quote the following: "We commend Dr. Moore as an exceptionally able preacher, who for 17 years has held a foremost place among the ministers of Lynn and of Essex County. He has adorned the gospel of Christ, and has approved himself as a man of unimpeachable Christian integrity. During his pastorate here he has led the church he served up to a still more commanding place in the city."

Beneficent Church, Providence, at a meeting held, May 9, to act upon the resignation of Dr. J. G. Vose after 34 years' service, passed hearty resolutions of appreciation and regret. It is the unanimous desire of the congregation that he shall remain with them as pastor *emeritus*, and action to this end will be taken. Hence his retirement will be only from active service.

A MINISTER EXONERATED

The Council Bluffs Association of Iowa, at a special meeting, examined charges which had been preferred against Rev. Donald Cameron, relating to business transactions between him and his former parish at Mondamin. The association exonerated Mr. Cameron, finding that the charges were largely due to misunderstandings between the parties.

HAPPENINGS

Mrs. H. S. Caswell is spending several weeks in Kansas in effective service for the churches and home missions. She visits both eastern and frontier churches, bringing cheer, inspiration, deepening of the spiritual life and strengthened devotion to missions. Her visit is peculiarly timely in the beginnings of state self-support.

In recognition of the fiftieth anniversary of the city of Lynn, Mass., celebrated this week, the Congregational pastors preached appropriate sermons last Sunday.

THEOLOGICAL SEMINARIES

Andover

Rev. F. H. Page of Lawrence is giving the Seniors an enjoyable course of lectures on The Conduct of Public Worship and Pastoral Theology. His editorial experience on the Boston *Advertiser* and his successful pastorate over city churches give his advice peculiar point and attractiveness.——Professor Palmer of Harvard lectured, May 2, on Immortality in the Sonnets of Shakespeare.——The Class of 1900 has innovated by preaching three sermons per man instead of one, and by delivering some of them without notes.——Rev. Frederick Palmer, '73, gave, May 8, a stimulating talk on Pastoral Work.——Secretary Daniels of the A. B. C. F. M. spoke May 13 on New Chapters in the Book of Acts.——Professor Torrey's seminar in the history of missions at its closing meeting listened to H. J. Bennett's review of Smith's Chinese Characteristics and to W. W. Rockwell's paper on Missions in Abyssinia.

Bangor

The seminary library has recently received 336 valuable volumes from the collection of the late Pres. Roswell D. Hitchcock, D. D., LL. D., of Union Theological Seminary, the gift of his son and daughter.——The Alumni Association of Boston held its second annual meeting at the American House, May 8. Twenty-five participated, the guest of the day being Dr. Cyrus Hamlin, now 90 years old. Officers were elected as follows: president, Rev. C. E. Harrington, D. D., of Waltham; vice-president, Rev. W. H. Bolster of Nashua, N. H.; secretary and treasurer, Rev. A. H. Wheelock of Millis.

Chicago

The following is a list of the graduates in the English Department, giving the place where each is to work:

Adams, C. C.,	Port Byron, Ill.
Anderson, F. H.,	Danbury, Neb.
Bayley, D. S.,	Grand Junction, Col.
Blood, C. R.,	Rantoul, Ill.
Dascomb, A. S.,	Not yet decided.
Dungan, T. A.,	Imlay City, Mich.
Evans, H. M.,	Whiting, Ind.
Gray, Thomas,	Micronesia.
Henry, F. E.,	Omaha, Neb.
Lacey, A. T.,	Ellis, Kan.
Loos, William,	Harvey, N. D.
Lyman, H. A.,	Rock Springs, Wyo.
Merrill, G. F.,	Marshall, Minn.
Moore, J. W.,	Trevor, Wis.
Read, E. D.,	Washington, D. C., Normal Fellowship, Nat. Deaf Mute College.
Robinson, H. W.,	Wimbledon & Kensal, N. D.
Rogers, W. O.,	Pond Creek, Okl.
Sinden, A. W.,	Gardner and Arthur, N. D.
Snow, W. A.,	Oak Park Ch., Minneapolis.
Talmage, L. C.,	Bremen, Ind.

Hartford

Dr. A. C. Thompson is giving his course on missions to the Seniors.——The Middle Class entertained the Seniors with a pleasant trip down the Connecticut last Thursday.

Yale

The Downes prizes for proficiency in public reading of the Scripture and of hymns were awarded to L. E. Chase and A. W. Bailey, Seniors, and to J. T. Stocking and C. S. Calhoun, Middlers.——Mr. George R. Montgomery was awarded the special prize in the course in sociology.——Final examinations were held May 11-15, when the regular exer-

cises closed.—Through the kindness of a friend of the seminary, which made possible the purchase of a number of papers and games for the social room, more men have been brought together here than in any previous year.—The addresses on Foreign Missions by Dr. R. S. Storrs were sent to every member of the seminary and have been heartily appreciated.

Record of the Week

Calls

BRAY, WM. L., to remain indefinitely at Sheldon, Io.

CURTISS, PAYSON L., Hartford Sem., to Faulkton, S. D.

DAZEY, JONA. C., Annawan, Ill., to Downs, Okl.

FAIRCHILD, PAUL D., Hartford Sem., to Trinidad, Col. Accepts.

FANKHAUSER, CHAS. K., to remain a fifth year at Avon, Ct. Declines, and will spend a few months abroad.

FISHER, JESSE L., Rising City, Neb., to Wallace. Accepts.

GLEASON, AVERY K., Dunbarton, N. H., to Raynham, Mass. Accepts.

GRIGGS, LEVERETT S., formerly of Ivoryton, Ct., to Middlebury.

HENDRICK, WEBSTER L., to remain for a third year at Huntington, Mass. Accepts.

IMES, BENJ. A., Normal, Ala., to Brewton. Accepts.

MCCORD, JOHN D., Park Manor Ch., Chicago, to Green St. Ch, same city. Accepts.

MOSLANDER, FRANKLIN V., Wheaton, Ill., to Neligh, Neb.

MURPHY, CHAS. G., Holdredge, Neb., to C. S. S. and P. superintendency of Oklahoma. Accepts.

NEWTON, J. EDWARD, Lyman, Me., accepts call to Eliot.

REMELE, WM. A., Olympia, Wn, to Bridgewater, Vt.

ROBERTS, OWEN W., to remain another year at Wimbledon, N. D.

SANBORN, D. LEE, Kangley, Ill., to Homer Ch., Lockport. Accepts.

SECCOMBE, CHAS. H., Sibley, Io., to Hampton. Declines.

SHINGLER, JOHN J., recently of North Ch., Columbus, O., to Franklin Ave. Ch., Cleveland. Accepts.

STARK, CHAS. W., Genoa Bluffs, Io., to Hillsboro, Wis. Accepts.

STEPHENS, THAD., Anderson, Ind., to Morton Park and La Vergne, Ill. Accepts.

STROMIRE, G. D., Newkirk, Okl., to Rockefeller, Ill. Accepts.

TREAT, EDWARD P., Hartford Sem., accepts call to Irasburg, Vt.

VARLEY, ARTHUR, Bethel, Me., to supply half the time at Union Ch, W. Bethel.

WALLACE, MACH., Oakland, Cal., to Eugene, Ore.

WHITE, CHAS. E., Hartford Sem., to Bakersfield, Vt.

Ordinations and Installations

BAINTON, H. W., i. River Edge, N. J., May 11. Sermon, Dr. H. A. Stimson; other parts, Rev. Messrs. W. A. Rice, C. A. S. Dwight, C. C. Collins and Ellsworth Bonfils.

BROWN, HERBERT S., i. Darien, Ct., May 9. Sermon, Dr. A. J. F. Behrends; other parts, Rev. Messrs. J. H. Hoyt, G. H. Beard and Drs. A. F. Beard and Frank Russell.

MARSHALL, BENJ. T., o. Eliot Ch., Boston, Mass., May 10. Sermon, Dr. Arthur Little; other parts, Rev. Messrs. W. R. Campbell, P. B. Davis, Drs. B. F. Hamilton and Elijah Horr.

MUNRO, W., missionary to Nelson, B. C., o. Emmanuel Ch., Montreal. Sermon, Rev. Hugh Pedley; other parts, Prin. J. H. George, Rev. Messrs. John McKillican and D. S. Hamilton.

RAYMOND, C. REXFORD, o. Second Ch., Oberlin, O., May 6.

WOOD, MORGAN, i. Plymouth Ch., Cleveland, O., May 10. Sermon, Prof. G. S. Burroughs; other parts, Rev. Messrs. C. S. Mills, R. A. George and Dr. C. W. Hiatt.

Resignations

BABBITT, JAS. H., W. Brattleboro, Vt., to take effect Sept. 10.

GOFFIN, J. W., Wingham, Ont.

GROVER, NAHUM W., Center Ossipee, N. H., after a pastorate of nine years, because of impaired health. He will live in Dorchester, Mass.

HARRIS, THOS. J., Hinesburg, Vt., and will sail for Europe in July.

JONES, T. HENRY, New Castle, Pa., to return to Wales.

LEPPERT, DAVID, New Grand Chain, Ill.

PERKINS, SIDNEY K. B., Raynham, Mass.

RARBURN, GEO. W., Arcade, N. Y., after a pastorate of four years.

RYBERG, CHAS. E., Cannon Falls, Minn.

SCHOLFIELD, JOHN, Brantford, Ont., to return to England.

TAYLOR, FRED'K C., withdraws resignation at Hyde Park, Vt., and will remain another year.

Dismissions

SNYDER, PETER M., College St. Ch., Burlington, Vt., May 1.

Churches Organized

E. CLEVELAND, O., 29 April, 46 members.

GENEVA, MICH., 2 May, 22 members. Rev. Feargus G. Henry, pastor.

HUNTINGTON, IND. 50 members. Rev. J. W. Riley in charge.

Stated Supplies

CLEARY, J. R., at Churchill, Ont., for the summer.

HOLMES, JOHN A., Andover Sem., at Bethany Ch., Cedar Rapids, Io., for three months.

WISWALL, FRED M., Marlboro, N. H., at Newfane, Vt., for two months.

Licentiates

RUTLAND ASSOCIATION: S. T. Byington.

Personals

COPPING, BERNARD, through the generosity of a parishioner at Acton Center, Mass., was privileged to attend the Ecumenical Conference.

HALL, GEO. E., Dover, N. H., recently gave an illustrated lecture on Egypt before the Langdon Club, in connection with the church at Portsmouth.

KELLOGG, H. MARTIN, and his wife, were given a reception at McIndoes Falls, Vt., on May 5, the fifteenth anniversary of their marriage.

MCLAREN, JAS. H., Princeton, Ill., has just delivered a course of lectures at Wheaton College.

MASON, DR. AND MRS. E. B., Brunswick, Me., were tendered a reception, May 7, on the completion of ten years' connection with the church, and $75 were presented to Dr. Mason from the church and parish.

MASON, HENRY B., Duxbury, Mass., on leaving his former field at N. Wilbraham, received among other gifts $45 in money.

STIMSON, HENRY A., Manhattan Ch., New York, is to be Southworth lecturer at Andover Seminary next year. His subject will be The Church of Today.

TAYLOR, J. HUDSON, founder of the China Inland Mission, who was in attendance on the Ecumenical Conference, will preach at Shawmut Ch., Boston, Friday evening, May 18.

THAYER, O. FRANKLIN, has just been made superintendent of schools at Waterford, Vt.

WINSLOW, REV. AND MRS. HORACE, celebrated their golden wedding in Weatogue, Ct., May 9. Among other valuable gifts were $600 in money.

April Receipts of the A. B. C. F. M.

	1899	1900
Donations,	$39,261.90	$64,961.95
Donations for the debt,	20.00	20.00
Legacies,	10,291.27	3,725.73
Total,	$49,573.17	$68,707.68

Increase in donations for eight months $45,702 95; increase in legacies, $58,786.59; net increase, $82,325.66.

American Board Appointments

CHANNEN, MARY A., Springfield, Mass., to Micronesia.

HAZEN, WM., Sherburne, Vt., to the Marathi Mission, India.

Departing Missionaries

CURRIE, REV. AND MRS. WALTER T., returning to East Central Africa, sailed last week.

DICKSON, MR. AND MRS. JAS. H., Detroit, Mich., recently appointed to Ceylon, sailed May 12.

FOWLES, JAS. L., and family, returning to Cesarea, sailed May 12.

WINSOR, REV. AND MRS. RICHARD, returning to the Marathi Mission, sailed last week.

For Accessions to the Churches see page 746.

ROYAL
BAKING POWDER

No other aid so great to the housewife, no other agent so useful and certain in making delicious, pure and wholesome foods, has ever been devised.

ABSOLUTELY PURE

There are imitation baking powders, sold cheap, by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

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The Business Outlook

The retrograde movement in general trade seems to be on the increase. The general demand is somewhat inactive and prices in many directions are weaker. Bank clearings show smaller totals than for many weeks past, and the troubles, strikes, etc., in the building trades have not appreciably improved. As a result the demand for building materials is somewhat slack and prices for lumber and kindred products are lower.

Now that iron and steel prices have broken, buyers, instead of rushing in at the reduced prices, are holding off, in expectation of obtaining still lower ones; thus most of the business done in this line is in small lots and for immediate consumption.

In regard to reports of retail business at most centers, the majority are favorable, in spite of the backward spring. Finished cotton and wool products remain steady, although raw wool is noticeably weaker, owing, no doubt, to the limited demand from manufacturers and to the break at the London wool sale. The distributive trade in boots and shoes is fair, but manufacturers are slow in their purchases of leather, and hides are somewhat weaker.

Railroad earnings, however, continue to be almost phenomenal in volume. Thus the April earnings for 100 roads operating 100,000 miles of tracks show a gain of 12.2 per cent. over a year ago.

The speculative situation has been dull and weak, with professional bear traders on the New York Stock Exchange in the ascendency. Sentiment generally favors yet lower prices; nevertheless, the decline has already been so considerable that it would seem that a reaction upwards ought to be now only a question of time.

Boston "coppers" continue dull and neglected, but there is a strong undertone shown in the better grade of stocks.

Some months ago a movement, indorsed by Hon. Grover Cleveland, Mr. Morris K. Jesup, Rev. Dr. George A. Gordon and others, was started to raise a fund of $500,000 as a partial endowment for the Tuskegee Normal and Industrial Institute in Alabama. Up to date $165,000 of the amount have been secured. Those wishing to make further contributions toward this fund can address William H. Baldwin, Jr., 32 Nassau Street, New York, or Booker T. Washington, Tuskegee, Ala.

Marriages

The charge for marriage notices is twenty-five cents.

TOMPKINS—KINNIMENT—In Oak Park, Ill., April 10, by Rev. James Tompkins, father of the groom, William C. Tompkins and Janet A. Kinniment.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BIGELOW—In San Francisco, Cal., April 27, Dorcas Freeman, widow of Rev. A. Bigelow of Hancock, N. H., and daughter of the late Henry Homes of Boston, aged 89 yrs., 8 mos.

REV. EBENEZER GREENLEAF PARSONS

Mr. Parsons died very suddenly at his home in Derry, N. H., April 25. He was pastor of the church there for eighteen years, leaving in 1869. His first pastorate was in Freeport, Me. He had also been principal of Pinkerton Academy, Derry, president of its board of trustees, principal of Dummer Academy, Byfield, and for thirty-five years was one of the overseers of Bowdoin College, where he graduated in 1833. Throughout his entire life he was thus in vital touch with religious and educational work, exerting a positive and wise influence.

One of his Dummer students writes: "The longer I live the more I am impressed with Mr. Parsons's lofty character and motives, and the better I appreciate his most excellent influence in shaping the lives of the young people in Dummer Academy at that time."

A Pinkerton student, who was a member of his congregation in Derry, says, "Mr. Parsons was my ideal of a Christian minister." Students who for a short time were members of his household in his later life were greatly helped by his personal interest in them, and will carry lifelong impressions for good from his fatherly counsels. He was a man of such strength of mind, purity of character and gentleness of spirit that he has been a strong and gracious power in the church and the community. No one questioned the genuineness of his piety. Its force and aroma penetrated all the relations of life. In ministerial and ecclesiastical gatherings his benignant presence, wise words and tolerant judgments made him always welcome. As a parishioner the writer of these lines has found him for nearly fifteen years most delightful and helpful.

He carried so much sunshine with him that he made others happy. Especially in his last years there was a blending of the powers of mind and heart which made a ripeness and mellowness of fruitage beautiful in old age, and the sudden, painless passing of his spirit seemed, as his Bangor classmate, Dr. Cyrus Hamlin, said: "An event arrayed in a glory wholly divine. 'He was not for God took him.'"

RICHARD SMITH

A saintly man was Deacon Smith of the Old South Church, Peabody, who died at his home, March 4, after a week's illness from the grip at the advanced age of eighty-nine.

He was born in Salem, July 12, 1811, but from early boyhood was a resident of Peabody. For many years he was engaged in the leather business. He married twice. His first wife was Mary A. Jacobs, and his second, whom he married in 1858, was Charlotte Goodwin, who survives him. He leaves one son and two daughters. In 1858 he represented the town in the legislature. He was held in very high esteem in the community as a Christian gentleman and greatly beloved as the "good deacon," which office he filled for more than fifty years. He was recognized as a Christian whose life was in accord with his profession. A faithful, devout student of the Scriptures, strong in his convictions, earnest and useful in the Master's service and always loyal to the church and its ministry, he was a spiritual power among men.

MRS. MARY F. MERRILL

Mrs. Merrill, whose sudden death, May 1, at East Derry, N. H., pained the hearts of many who appreciated her worth in many circles of life, was born in Rochester, N. H., the second of the four daughters of Amos and Alice Canney, and the last of that family circle. In youth she married Mr. Austin G. Merrill. The early years of their married life were passed in Chester. After temporary changes they removed to the residence in East Derry, which has been for nearly forty years her devotedly loved home. For the same period she has been a consistent member of the historic First Church. Her character was one of sterling qualities—unbounded love for home and the home circle, earnest purposes for the attainment of permanent good, a will that faltered not in their execution and a rare power of self-sacrifice. Ill health, sorrow, widowhood she bravely met, and even the power of advancing age had been successfully resisted. With keen faculties, undimmed eye and hearing that was not dulled she passed the line of fourscore.

For the past few months the tenement of clay had seemed burdensome to the soul occupant, and without suffering at the final summons she cast one strong, sweet look into the eyes of her loved ones and was gone, but

Thou art not lost; such lives as thine
Wrought into ours remain.
We will not wrong thy memory
By letting it be pain.

MRS. SOPHIA B. TUFTS

Mrs. Tufts, wife of Timothy Tufts, died suddenly at her home in Alstead, N. H., April 16, at the age of 74 years. She was the daughter of Joseph Kingsbury and belonged to a family whose history is connected with the business and religious interests of Alstead for more than a century.

She was a woman of rare attainments and possessed a strong personality. Her life was characterized by untiring activities, which were widely exerted in the life of the community. The more special of these activities was her faithful service as organist of the church for thirty-eight years. The church militant loses a helpful member in the death of this worthy woman.

A husband, one son, Prof. J. A. Tufts of Phillips Exeter Academy, and one sister, Mrs. H. M. Glackmyer, who has made her home with Mrs. Tufts for four years, are the immediate relatives remaining of this bereaved family. I. B. S.

MRS. MARY MANN WILCOX

Died in Kalamazoo, Mich., at the home of her daughter, on April 28, Mrs. Mary Mann Wilcox, lately of Orford, N. H., aged 87 years.

Mrs. Wilcox was the daughter of Nathaniel and Mary Mann, and widow of the late Hon. Leonard Wilcox of Orford. She was married in 1833 and resided at Orford until within ten years of her death.

Mrs. Wilcox was a woman of rare strength and dignity of character. Her life was one of devotion to the good and the happiness of others. The controlling motive of her life was an unswerving loyalty to her convictions of duty. She maintained her connection with the Congregational Church at Orford to the end of her life and was constant in her fidelity to its interests.

During the years when her home was with her daughter, she endeared herself to a large circle of friends in Kalamazoo. As the infirmities of age began to come upon her and when failing sight compelled her to sit with folded hands, her mind, clear and active, was still busy with plans of helpfulness for others, and as day by day she grew more patient and sweetly resigned to the Father's will her presence was a constant benediction.

Loving hands laid the tired body to rest in the cemetery at Orford on Monday, April 30.

Spring Ills

Caused by Impure Blood, include all humors, scrofula, salt rheum, ulcers, sores; also, rheumatism, catarrh, dyspepsia, kidney troubles, etc. How important, then, that the blood should be made pure, by taking Hood's Sarsaparilla, the great purifier, enricher and vitalizer. Now is the time, when, for various reasons, the blood is loaded with impurities, and the only safety is in promptly and thoroughly eradicating them by the use of this Grand Spring Medicine. Its power to do you good is proved by the good it has done others, shown in thousands of testimonials. Get the best — Hood's — and get it TODAY. It is America's Greatest Medicine.

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We exhibit all the varieties and styles of stain and finish—Imitation Oak, Mahogany, white and gold, etc.

We carry loose cushions, with turkey red covers for seats and backs of chairs, and a large stock of down pillows, head rests, etc.

Everything for summer comfort! Selection should be made now, while our stock is large, and before the most attractive pieces are gone.

Arm Chairs
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WEDDING INVITATIONS *49 Franklin Street* WARD'S

Advance Summaries from the Year-Book

Churches, whole number,		5,674
" added,		106
Church members, total,		629,574
" " gain,		1,640
" " additions,		44,185
" " " on confession,		24,514
" " removals,		39,849
" " " by death,		8,904
Baptisms, adult,		10,390
" infant,		11,824
Sunday schools, total members,		682,907
" " " gain,		294
Benevolent contributions,		$2 110,413
" " gain,		217,494
" " foreign missions,		445,508
" " gain,		56,056
" " home missions,		477,852
" " " gain,		162
Home expenditures,		7,023,124
" " gain,		297,213

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 21, 10 A. M. Subject, Modern Skepticism. Speaker, Rev. John B. Koehne.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

N. E. EVANGELISTIC ASSOCIATION, annual conference, Park St. Ch., Boston, May 21-23. Mr. Ira D. Sankey, Miss E. S. Tobey and Rev. Ralph Gillam are among the speakers.

WOMAN'S BOARD OF MISSIONS.—The semiannual meeting of the Woman's Board of Missions will be held with the Old Colony Branch in the North Church, New Bedford, Tuesday, May 22. Sessions at 10.30 and 1.30. Various phases of the work will be presented. Several ladies will give glimpses of the Ecumenical Conference, and there will be addresses by Miss Chittenden of Foochow, Miss Case of Osaka, Japan, and Mrs. Goodenough of Johannesburg, South Africa. Missionaries under appointment it will also be introduced. Lunch will be served at a moderate price. Abbie B. Child, home secretary.

WORCESTER CENTRAL CONFERENCE, Clinton, May 22.

BARNSTABLE CONFERENCE, Yarmouth, May 23, 24

ESSEX NORTH BRANCH W. B. M., Prospect Street Church, Newburyport, Mass., May 24, 10.30 A. M.

THE AMERICAN CONGREGATIONAL ASSOCIATION will hold its annual meeting on Monday, May 28, at 12 M., in Room 108 Congregational House. Joshua Coit, Secretary.

TUSKEGEE NORMAL AND INDUSTRIAL INSTITUTE, Commencement exercises, May 27-31.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., May 30-June 5.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION, Edinburgh, Scotland, June 22-29.

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 5-21.

NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.

INTERNATIONAL C. E. CONVENTION, London Eng., July 14-18.

NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.

THEOLOGICAL SEMINARY COMMENCEMENTS

Hartford, May 28-30 Andover, June 10-14

STATE C. E. CONVENTIONS

Oregon,	Albany,	May 25-27.
Kansas,	Hutchinson,	June 5-7.
Idaho,	Caldwell,	June 5-7.
Texas,	Fort Worth,	June 19-21.
South Dakota,	Parker,	June 21-24.
Washington,	Spokane,	June 21-24.
Ohio,	Toledo,	June 26-28.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Illinois,	Oak Park,	Monday, May 21.
South Dakota,	Sioux Falls,	Tuesday, May 22.
Pennsylvania,	Scranton,	Tuesday, May 22.
Vermont,	Newport,	Tuesday, June 12.
Connecticut,	Hartford,	Tuesday, June 19.

CONGREGATIONAL HOME MISSIONARY SOCIETY

The seventy-fourth annual meeting will be held in the First Congregational Church, Detroit, Mich., Tuesday, Wednesday and Thursday, June 5 to 7. The annual sermon will be given by Rev. Philip S. Moxom, D. D., of Springfield, Mass. Gen. O. O. Howard will preside at the several sessions and make an address on Wednesday morning, June 6. It is expected that an unusually large number of home missionaries will be in attendance. The eighteenth anniversary of the woman's department occurs on Wednesday. The Home Missionary Appeal to the Large Giver will be discussed on Wednesday evening and Home Missions and the Larger America on Thursday evening. Among the speakers are Dr. A. E. Dunning, Rev. H. O. Herring of Omaha, Dr. A. H. Bradford, Dr. S. H. Virgin, Rev. L. L. Wirt will tell of the work at Nome, Alaska. Field Secretary Puddefoot will speak of his recent visit to the Western field.

RAILROAD FARES

The usual concessions of a fare and a third have been granted by the Western, Central, Trunk Line and New England Passenger Associations.

The plan calls for the payment of full first-class fare going to Detroit, taking certificate of ticket agent at starting point or nearest certificate station. Upon presentation of these certificates, properly indorsed by railroad official, who will be in attendance at the First Church in Detroit, one-third fare returning may be obtained.

HOTELS

American plan. Barclay Hotel, $1.50 and $2 per day. Cadillac Hotel, $3 to $5; two in room, $2 50 to $3 per day. Griswold House, $2, $2.50 and $3 per day. Normandie Hotel, $2 to $2 50 per day. Russell House, $3 to $5 per day. St. Clair Hotel, $2.50 to $3.50 per day; two in room, $2 to $3.50 per day. Wayne Hotel, $2 50 to $3 50 per day.

European plan. Cadillac Hotel, $2 to $3 per day. Library Park, rooms 50 cents, 75 cents, $1 and $1.50. Meals 25 cents.

Correspondence concerning accommodations can be addressed to Rev. H. P. DeForrest, D. D., 16 Charlotte Avenue, Detroit, Mich.

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SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
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212 Clark St., - Chicago | 2 King St., East, Toronto, Ont.

Boston and Albany

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TWO FAST TRAINS.

	"Chicago" Special Via Lake Shore	"North Shore" Special Via Mich. Cen.
Leave Boston	10.45 A. M.	2.00 P. M.
Due Albany	4.10 P. M.	7.35 "
" Syracuse	7.55 "	11.40 "
" Rochester	9.40 "	1.30 A. M.
" Buffalo	11.40 "	
" Toledo	5.55 A. M.	
" Detroit		8.00 "
" Chicago	11.50 "	3.50 P. M.

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by specially chartered North German Lloyd express steamer "Aller," 3 p. m., June 27, to Queenstown, Cork, Blarney Castle, Lakes of Killarney, Dublin, Chester, Warwick Castle, a lovely coaching trip through the Shakespeare country to Anne Hathaway's cottage and Stratford-on-Avon, London, Canterbury, Dover, Ostend, Brussels, Paris and home by the Lloyd, only $260, with side trips to the Rhine, Switzerland, Passion Play, Italy, etc., under the personal direction of

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

REV. DR. CHARLES A. STODDARD, *President.*
Rev. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

CLOSET AND ALTAR

This little volume was made because many readers of *The Congregationalist* insisted that the Closet and Altar Column should be put into a permanent form convenient for daily use. The book is appreciated by the general book trade. But its immediate success is first of all due to the demand from our subscribers who have enjoyed every week the column from which the book takes its name and which has furnished the material for its pages.

$1.00 postpaid The Congregationalist Boston, Mass.

Chicago and the Interior

[Continued from page 738.]

subject himself for four years. It has been proposed to divide the country into districts and assign a bishop to each of these districts for four years. There is a divergence of opinion over missionary bishops. Shall they be given up and their work turned over to ordinary bishops? In that case the number of bishops will be increased, and some one or more of them assigned to those fields in which they are to be overseers.

As one looks into the faces of the earnest men who make up the conference he is more and more impressed with the power of the Methodist Church, intellectually and spiritually. There is no part of the world which does not feel its influence. Its standards of culture are high. Bishop Thoburn in his report said that the missionaries in India had now determined to baptize no more converts than they are able afterwards to instruct in the principles and duties of a Christian life, and asked the conference to remember that this decision would diminish considerably the number of additions to the missionary churches. The bishops show real tact in presiding. Each one has his peculiarities, but all appear to be equally at home in knowledge of parliamentary law and in the control of large bodies of men. Noticeable features are the promptness with which the delegates are in their seats, the attention they give to business, and the spontaneity with which they respond to anything which is spiritual in its nature. In song and prayer their fervor finds expression, and they are not slow in embracing opportunities to sing a few verses from such hymns as "All hail the power of Jesus name." Those who love the kingdom of God and desire its speedy establishment have reason to thank God for the Methodist Church.

The North Shore Church Making Fine Headway

Sunday morning ninety persons entered into fellowship and thus formed the North Shore Congregational Church. Eight came on confession. Some of the letters presented were more than ten years old. Thirty-five churches were represented and six denominations. Public recognition services will soon be held and a council called for the installation of Rev. J. S. Ainslie as pastor. Money has already been pledged for the expenses of the current year and steps will be taken at once to secure a suitable site and the erection of a house of worship. At the next communion it is expected that more than twenty will be added to the new church. Of course most of those who form this youngest of all our churches come from our older churches and in many cases their removal is a serious loss to the body they leave. Still if this church had not been organized the majority of these persons would have been lost not simply to the denomination but to Christian work of any sort.

FRANKLIN.

At a meeting of the American Institute of Archæology in New York last week information was received through Professor Richardson of the American School in Athens of the discovery by Prof. A. J. Evans, the eminent English archæologist, at Cnosus, or Knossus, the site of the supposed ancient capital of Crete, of remains of the highest importance. Professor Evans, telegraphing to Professor Richardson, briefly described his discovery thus:

Building on my site at Knossus proves to be the Mycenæan palace, containing relics of extraordinary importance. Question of Mycenæan writing finally settled. Chambers (of palace) contain whole series of clay tablets analogous to Babylonian, but with indigenous Cretan script, probably palace archives. On south front, fore hall of Megaron has come to light, and in adjoining corridor large piece of fresco representing full size figure of a girl in Mycenæan costume, holding long vase. Colors brilliant and good of form. Surpasses anything yet known of this period. Remains belonging to great Mycenæan age, about 1400 B. C.

Life and Work of the Churches

[Continued from page 743.]

Accessions to the Churches

	Conf.	Tot.
CONNECTICUT		
Canaan, Pilgrim,	4	10
Danbury, First,	14	24
Danielson,	5	6
Rockville,	5	6
Seymour,	2	4
Sherman,	7	7
Stratford,	—	4
Torrington, Center,	6	10
MAINE		
Bangor, Hammond St.,	—	5
Foxcroft,	—	3
Gorham,	4	4
Portland, Second Parish,	6	8
South Portland, Bethany,	1	6
Woodfords,	1	3
MASSACHUSETTS		
Boston, Union,	5	10
Boylston Center,	3	3
Chelsea, First,	9	10
Third,	1	5
Chicopee Falls,	12	23
Dudley,	9	12
Gloucester, Lanesville,	28	29
Newburyport, Whitefield,	6	12
Pepperell,	10	12
Springfield, Hope,	10	20
Taunton, Trinitarian,	11	13
MICHIGAN		
Durand,	7	8
Geneva,	—	22
MINNESOTA		
Cass Lake,	—	3
Glyndon,	—	3
NEW HAMPSHIRE		
Dover, First,	8	13
Ossipee,	2	8
NEW YORK		
Antwerp,	8	8
Buffalo, First,	8	16
Pilgrim,	8	16
Gloversville,	6	9
OHIO		
Cincinnati, Walnut Hills,	5	12
Cleveland, Euclid Ave	1	15
Columbus, St. Clair Ave.,	—	8
E. Cleveland,	—	46
VERMONT		
Barre,	6	8
Bristol,	5	8
Burlington, College St.,	—	6
Cornwall,	4	7
Eden,	4	4
Enosburg,	5	5
McIndoes Falls,	3	3
Milton,	4	4
St Johnsbury,	7	10
Waterbury,	7	8
OTHER CHURCHES		
Chicago, Ill., Covenant,	12	15
Dodgeville, Wis.,	10	10
Havana, Cuba, Central,	11	15
Huntington, Ind.,	—	50
Omaha, Neb., Plymouth,	5	9
Redlands, Cal.,	1	4
Churches with less than three,	—	6
CORRECTION		
Chelsea, Central,	31	37

Conf., 327; *Tot.*, 645.

Total since Jan. 1: Conf., 4,296; *Tot.*, 9,516.

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Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

39. CHARADE

When I was young, FIRST often made, I own,
A LAST my WHOLE; but years have swiftly flown,
And now, a mother, in my child I find
Another FIRST, with WHOLE the same in kind.

NILLOR.

40. CONCEALED CITIES

(Of over 15,000 population)

Gerald Hammond, a Gothamite in a wig and bathrobe, about to forego vanity or keep once more from the thorny road over which many a grand and able man stumbles, said to Monsieur Paul, "Either quit, or never say 'rig a mole on ice.' Cold ham, oysters, ale, make poor food in warm climates."

To Kate Ashtonbury, a vain, but one of the bonny pert, hangers on of the platform, who could sing and play, he said, "But I can't only be a clod in a garden, or else that very bright hued bird of paradise." W. J. D.

[This is one of the most surprising tangles of the kind the editor remembers to have seen, and he offers a collection of twelve home games and puzzles for the neatest and best list of the hidden cities and towns sent in within ten days. The allowability of the names given will be decided by Lippincott's Gazetteer.]

41. ENIGMA

1. "Go to the ant," but not this one. Oh,
   'Tis a beggarly ant indeed!
2. Nor yet to this were it best to go—
   An ant that is filled with greed.
3. Nor to this small ant that runs away.
4. Nor to this one, without a place to stay.
   O sluggard, these ants we cannot praise,
   Nor counsel thee to consider their ways.

E. R. B.

42. LITERAL

e e e e e e e e E
but not
e e E

I am a model for novel and interesting puzzles. I am not Efou End nor yeeet, but amez. While quite unique in design and original in matter, I greatly resemble Christopher Colon's egg puzzle, and Dorothea's "Homonyms" of some weeks ago. Ife youe doe note solvee mee, then I shall appear in the paradox:

e e e e e e e e e E
yet not
E E E E E E E E E e

F. L. S.

43. ANACROSTIC

(The first letters of the lines form an anagram, whose answer is required as "whole.")

You feel, no doubt, sometimes quite cross,
Or mad, because you cannot boss.
Use self-control in case like this;
If you do not, you'll speak amiss.
Designing always to act wise,
Let not your angry passions rise;
Each word should be with caution weighed;
Great prudence needs to be displayed.
Regret will come to grieve your soul,
Unless your language you control.
None can recall what is expressed,
Though it may mar his peace and rest.
Enduring pangs would you exclude?
Remember WHOLE, a maxim good,
One you have often heard before,
Because 'twas said in days of yore.

NELSONIAN.

ANSWERS

34. The family included Pat and his brother, Pat's son and his brother's daughter (who were husband and wife) and their small son. These five in their various relations to each other fill all the characters mentioned.

35. Reins, risen, Erin's, siren, resin, rinse.

36. Incapability (inn-cape-pay-bill-eye-tea).

37. 1. Admiral Dewey. 2. Lord Roberts. 3. Queen Victoria. 4. President McKinley. 5. President Kruger. 6. General Buller. 7. Lord Kitchener.

38. Rotator.

These answers are acknowledged: From C. W. Farwell, Hyde Park, Mass., to Nos. 26, 28, 30; Willard C. Walton, Nuevas Casas Grandes, Chihuahua, Mex., 26, 30; M. E. D., Boston, Mass., 32, 33; Nillor, Middletown Springs, Vt., 31, 32, 33.

"Is 'Fur-or' quite fair?" is asked. It seems so to us, "or" having become well anglicized, and being a common term in heraldry is given as an English word in the English dictionaries.

A friend of "Tangles" favors us with an old puzzle, beginning,

God made Adam out of dust,
But thought it best to make me first.

This is an enigma on "the whale that swallowed Jonah," and one of the puzzle editor's most curious experiences is the frequency with which he receives this old-time tangle, usually with the explanation that it was found in the family Bible. In our grandfathers' days it seems to have been widely copied and preserved in the Bibles. Sometimes it is accompanied with a legend that an eccentric old woman, named Lucy King, composed it from a Scriptural subject as required to win a prize offered by a prominent merchant of Taunton, Mass.

Biographical

DR. LOREN F. BERRY

Dr. Berry, who died May 7, had been in his usual health during the day. In the evening he attended a meeting of his church officials, went home and retired as was supposed in ordinary health. He had known of a heart disease which might prove fatal at any time, but of this few of those who looked upon his stalwart form were aware. Funeral services were in the Evanston Avenue Church, Chicago, of which he was pastor, Thursday afternoon. They were conducted by his old friend, Rev. M. W. Darling of Glencoe. Dr. Berry had endeared himself to his ministerial associates by his manliness, his noble character and his gracious manners. Unassuming in his bearing, he was respected and loved by all who knew him. Under his ministrations the church has prospered and temporary disagreements have been removed. He will be greatly missed and sincerely mourned by a great many people outside his parish and his home. He leaves a widow and two children.

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